Abridged Typicon

Edited by

Feodor S. Kovalchuk

EDUCATION AND PUBLICATIONS COMMISSION
of the
PATRIARCHAL PARISHES OF THE RUSSIAN ORTHODOX CHURCH
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To

The Most Holy Patriarch Poemen

Preface

It gives me very great pleasure to strongly endorse this Abridged Typicon and recommend its usage to the Clergy of the Patriarchal Parishes of our Russian Orthodox Church in the United States of America.

There should be no higher concern of every Priest and Deacon than to celebrate Divine Services in strict conformity with the established traditions and norms of our Russian Orthodox Church. This Abridged Typicon should prove to be of invaluable assistance in this respect.

The compiler, Archpriest Feodor Kovalchuk, is to be highly commended for the great amount of time and energy spent in compiling this book.

While this Typicon will be of primary interest to the Clergy, Precentors and Choir Directors of our Holy Orthodox Church, this book should prove valuable to all of our devout laity who would like to learn more about the proper way our Orthodox Divine Services should be conducted.

† MAKARY

Bishop of Uman

Feast of Holy Theophany
1974

Editor's Note

The rites of the Holy Church are full of meaning and are intended to help in a purposeful worship. Through them the entire being is sanctified.

The clergy of the Central States Deanery of the Russian Orthodox Catholic Church in America spend most of their customary two-day Deanery sessions in prayer and study. Appointed as the Deanery Liturgicist, it was my privilege to make outlines in preparation for discussions and study. Two publications of the Moscow Patriarchate: "Church Kalendar" and "Liturgical Directives" (*Bogosluźebnye Ukazaniya*), assisted our preparations because directives concerning rites, ritual, practises, etc., were given in the Russian language instead of Church Slavonic. This enabled us to make more accurate translations. Thus, "An Abridged Typicon" was born.

The original compilation, accomplished in 1966, was dedicated to the Most Holy Patriarch of Moscow and All Rus, Alexis, of blessed memory. The following is from the original copy:

DEDICATION

Throughout her illustrious history, the great Church of Russia zealously pursued our Lord's command to "teach all nations", thus continually bearing witness to the Truth in a multitude of languages. Her missions throughout the world often became dioceses, Exarchates, Metropolitinates and even Autocephalous Churches. In our day we are blessed with a father of all peoples in the Most Holy Patriarch Alexis of Moscow and All Rus. His Holiness has offered interpretations and explanations of various parts of the Typicon in a comprehensible tongue, issued directives toward a uniformity in externals. We humbly dedicate this work "An Abridged Typicon" to our great lord and father, the Most Holy Patriarch Alexis.

With the help of Archpriest Andrew Woronovich a limited number of duplicated copies were run off for use by our clergy. Since this may be the first attempt to present part of the Typicon in the English language, we've had requests for copies of those now unavailable. Following the Patriarchal Parishes Convocation held in November 1972 in Youngstown, Ohio the Bishop's Council created the Education and Publications Commission, whose first allocation of funds for publication is to publish this work.

After putting together "An Abridged Typicon," the Most Reverend John (Wendland), Metropolitan of New York and the Aleutians, Patriarchal Exarch for North and South America, studied it carefully, made several corrections and additions which are incorporated, and enthusiastically approved this work.

His Excellency, the Most Reverand Patriarchal Vicar-Bishop Makary (Svistun), since assuming charge of the Patriarchal Parishes, has made numerous suggestions, given encouragement, and his Episcopal blessing to make additions to the original work.

I would like to thank our Central States Dean, Mitred Archpriest Photius Donahue, S.T.D., Ph.D., and the Rev. Father David Abramtsev, M.A. M.S.Ed., whose intelligently severe criticism and valuable advice have been most useful.

Other essential duties precluded giving more of my time in order carefully to edit all the materials. Unfortunately, the spelling of some 'technical' terms may vary from what is used in other translations. There was also the question of capitalizing certain words, and I made an arbitrary choice. Because some of the materials had been set in type, and materials were translated at a later date, there may appear to be some inconsistency in technique. However, the added material more than doubles the original publication.

The terms, "chant" and "read" are used interchangeably. "Intone," in each case means to sing out loudly. "Singers" and "choir" are intended to mean the same, hoping that all the people will become "singers."

There are shortcomings in this book and they should be attributed to my labors and humble efforts.

Feodor S. Kovalchuk
Archpriest

Pure Week, Tessaracost, 1974.

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Abridged Typicon

I

THE TEMPLE

The Typicon prescribes that Divine Services be celebrated in the temple.

The temple is an edifice consecrated to God in which faithful gather to offer common prayer to the Lord (Luke 19:46), and to receive the grace of God through Holy Communion and other holy Mysteries (Sacraments) (I Cor. 11:22-).

The temple is also called a church, i.e., the term which is applied to the society of believers in Jesus Christ (I Cor. 14:23; I Tim. 3:15; Acts 5:11). In the Typicon "church" most frequently refers to what is generally called the nave – the place designated for the faithful as opposed to the place set apart for catechumens. Each Orthodox temple is a temple of God, the house of the Lord (Luke 19:45-46). The Altar within the Sanctuary of the temple is the Altar, the Throne, of the Triune God.

Each temple is given its own name: one may be called Nativity of Christ, another Holy Dormition, a third SS. Peter and Paul, still another All Saints, and so forth. Temples are so named because they are erected and consecrated to God in honor of one or another event in the history of the Faith, or in honor of a Saint of God chosen to be the special intercessor before the Lord on behalf of the community – the parish.

Sometimes within a temple there may be several other 'temples.' One part, or the largest portion of a given temple, is known as the main temple. A second "chapel" (with an Altar) is known as the paraecclesia. The paraecclesias are also consecrated in honor of a feast or a saint. A paraecclesia may be consecrated in honor of two (or more) saints whose feast days may even be on different days – thus, such "chapel" (the paraecclesia) may have an Altar feast day several times during the year.

The Temple Plan

The temple may be constructed in several ways: cruciform to symbolize that the Church of Christ received life and strength through the Cross; as a circular edifice to indicate the eternity of the Church for there is no beginning nor an end in a circle; as a star (octagon) to express that the Church, like stars gives off the Light of Christ; and the elongated ship-type structure shows the Church to be like a ship which takes us through the sea of life to the harbor of eternal life.

The roofs of the temples are adorned with cupolas or domes: one cupola signifies the highest head of the Church, Christ Jesus Himself; three cupolas tell us of the three hypostases of the Holy Trinity; five cupolas express our Lord Jesus Christ and the four Evangelists; seven cupolas symbolize the Seven Holy Mysteries, seven gifts of the Holy Spirit, or the seven Ecumenical Councils; nine cupolas indicate the nine ranks of angels; thirteen indicate Christ and His twelve Apostles.

The Cross, as the symbol of victory, adorns the uppermost part of the temple, the top of the cupola, or if there is no cupola or dome, the uppermost portion of the structure. There may be used the three-barred Cross or the single barred.

As the Old Testament Temple of Solomon, built by God's direction (Exodus 25:40), was divided into three parts: the Holy of Holies, the Sanctuary and the Courtyard, so also the Christian temple incorporates three basic parts: the Sanctuary, the church proper called the temple (nave), and the narthex which is the vestibule and the porch. The Typicon calls the "inner narthex" (the vestibule) the trapeza, since in monastic temples this is normally the dining area for monastics.

The Sanctuary signifies the heavenly world where God resides in everlasting light; the earthly paradise where our original parents Adam and Eve lived; and finally, the place from where our Lord had gone forth to preach, where He had established the Mystery of the Holy Eucharist, where He suffered, died on the Cross, rose from the Dead and Ascended into Heaven. The Sanctuary is the place where only the celebrant and the assistants (priests, deacons, sub-deacons, servers — all in sacredotal vestments) serve at the Throne of the King of Glory. All others may not enter the Sanctuary (VI Ec. Council Canon 69, Laodoc. 44, etc.).

The church or temple (nave) is reserved for the Faithful, i.e., for the laity who believe in Christ and sacramentally participate in the life of the Church. The vestibule is the place of preparation for those wishing to enter the Kingdom of Grace and it is where the catechumens and penitents remain.

The Holy Sanctuary is in the eastern portion of the temple, so that all those praying face Eastward. Traditionally it is held that paradise was in the East, and our salvation took place in the East. The Lord is called The East (Orient) (Zachar. 6:12, Ps. 67:34), The East (Orient) from on High (Luke 1:78), Sun of Truth (Justice) (Malachias 4:2). St. Basil the Great states that Christians always turn to the East when praying. The Altar (Latin alta ara — an elevated place of sacrifice) is elevated, or is in the Sanctuary which is already elevated above the nave, so that people may easily see and look upward toward the heavenly world.

II

FROM THE PASCHAL MESSAGE OF HIS HOLINESS PATRIARCH ALEXIS TO THE PASTORS OF THE CHURCHES OF MOSCOW

(1946)

The pastors of churches who invite me to celebrate in their temples often ask what instructions I deem necessary regarding divine services, order in the temple, etc. Ordinarily, in such cases, one limits himself to general instructions and afterwards in each respective place one discovers many defects of local character regarding the order of the services themselves, as also the externals in festal decor of the temple, in singing, etc.

Therefore, in order to introduce into this sphere a generally accepted order, I direct that we understand decorum in the temple, in the services, and particularly in the singing, not according to what may be my personal taste, but according to the very spirit of the Church Discipline. I want to offer to all venerable Fathers, the pastors, and their respective parishes, the following instructions.

A THE INTERIOR DECOR OF GOD'S TEMPLE

Let us direct our attention to the temple of God and notice that all around us there is a difference from what we constantly see about ourselves in our dwellings: icons – not like those we have in homes; the walls are "written" on in iconography; everything sparkles; all of this somehow elevates the spirit and distracts us from offensive earthly thoughts and impressions. When we see anything in the temple which does not correspond to its grandeur and purpose, this insults our perception. The Holy Fathers not only established the rites but also the order of interior decor as well as the exterior appearance of the temple. Everything has been carefully considered; everything has been foreseen; everything is so arranged to create a particular attitude in those who

are praying so that nothing in the temple will be offensive to their hearing, or sight, and that nothing would distract them from their aspiring toward heaven, toward God, and toward the celestial world, a reflection which must be visible in the temple of God.

If in a hospital for corporeal ailments everything is foreseen in order to create the necessary conditions favorable for the sick, so must everything be foreseen in the spiritual hospital, the temple of God!

B TEMPLE ILLUMINATION

It is time for us to remove from our temple the custom of the superfluous fascination for electrical light bulbs. Where only are these not placed! Icons are surrounded by them; they are inserted into the seven-branch candelabra in the Sanctuary which often becomes very unsightly; and, these often are out of proportion in giving off light; huge flood lamps illumine the venerated temple icon. . . The result is not lighting in the temple but a disorderly illumination. All this we may observe in showcases of stores, theatre marques, at railway terminals and in the streets. Least of all should we desire this type of illumination in temples.

When electrical lighting was becoming widespread, it was permitted in the temples only as a source of light for chandeliers, but in no case as a replacement for the sanctified traditional primordial lighting of churches by sacrificial offerings in vigil lamps and the blessed church candles.

The flickering light of the vigil lamps and the gentle light of the wax candles — this is what the pious believer wants to see as he enters the temple for concentrated prayer. The dazzling, artificial electrical light not only does not create, but dispels, the prayerful mood.

Therefore, we will allow the burning of this artificial light in the temple chandeliers only as necessary illumination, but eliminate or, in any case, drastically reduce its use in other parts of the temple, particularly in the Sanctuary. In any case, we will not border with vari-colored bulbs the iconostasis, nor separate icons. Let it be darker in the temple while in the hearts of the faithful calm will prevail, and from it the inner light will burn brightly.

C SINGING DIVINE SERVICES

Much has been said about this and is being said, but in the meantime the results are not apparent.

The majority of the faithful are not experts on singing. But ask this majority what it expects from church singing and what kind of singing it wishes, and the majority will answer: give us such singing which will touch the heart; which will move us to tears of emotion; which will lift up our spirit and help us to pray. The people understand perfectly the true spirit and the appropriate tone and spirit of church singing and better than any expert distinguish church singing from theatrical singing. Why impose upon them that which their praying spirit rejects? Why impose upon them at best a "soulful" delight, worldly at that, when they search for spiritual tenderness?

In our requests upon people, from whom we expect to receive one thing or another, although respectful, and in every case we are earnest in our appeal, we must maintain these necessary qualities. Why then do we utter petitions to God and dare assume an impudent tone with frivolous theatrical outpouring which exclude every reverence?

Executing liturgical music in a shouted tone of the secular songs, or the passionate operatic arias, does not give those who are praying a chance to concentrate nor to grasp the content and meaning of the hymns.

Such singing gives only an impression to the sense of hearing but leaves no mark on the soul. Why must we pursue tasteless, from the Church's viewpoint, imitation of secular singing when we do have the most wonderful forms of music which are strictly ecclesiastical, sanctified by time and Church traditions?

It is essential for the venerable Father Pastors to observe diligently that singing in their temples be strictly liturgical (churchly) not only in name but also in fact, and that there be no compromise by permitting music alien to the spirit of the Church just to please semi-churchmen choir directors.

Particularly, let the singing of the Creed and the Lord's Prayer always be congregational.

It is noted that while the right choir, for the most part, seemingly prepares for feast-day divine services, the left choir somehow copes with the ektenias and other hymns relegated to it. This creates a sad impression and, of course, disturbs the solemnity of the service.

It is essential in such cases to divide the choir so that both the right and left would be uniform. If this requires additional expenditure, then for the sake of decor this ought to be done.

One more personal directive: At the archiereical entrance before the Liturgy, the choir usually in some kind of a patter and a loud noise sings "From the rising of the sun. . . ," afterwards there is total silence, and then later the choir begins to sing "It is Truly meet. . . ," or the "Ode," when the hierarch approaches the Soleas, whereas it often completes the singing when the hierarch is about to kiss the icons, and then the choir is silent during the subsequent prayers when the hierarch is before the Royal Doors, or else, the choir endlessly repeats the last words of the hymn, "And are truly

Theotokos, we magnify Thee."

Such pauses and repetitions disrupt the solemnity of the service.

"From the Rising of the sun" may be sung loudly and solemnly, but not in a patter. What concerns "It is Truly meet," or the "Ode," must be begun without pause after the "From the Rising of the sun" and be executed quietly in a slow tempo so that the hierarch awaits the completion of the singing after he finishes his prayers before the Royal Doors.

D DECORUM

Attention must be called to the lack of decorum during festal services, especially during the kissing of icons, the Gospel, and when people come for blessings. Is it not possible to instruct the parish councils to look after the order and proper behaviour during services in the respective temples?

The pastor of the church is obliged to concern himself with this.

During the archiereical blessings, or when the icons, or the Gospel, are venerated, the assigned councilmen must keep complete order so that the bishop may peacefully impart individual blessings to the people, and the people may in turn receive them reverentially.

E THE READER

It is necessary to add the demand that the Reader be vested, without fail, in a sticharion: that he does not hold loose pages, a notebook, when reading, as sometimes this is done, but that he have before him the analogion and the appropriate liturgical book(s) placed upon it. It is necessary to ask that the incenser be burning with incense when used, which unfortunately is not always the case. (Sometimes, unfortunately, for personal reasons the incenser does not smoke).

F FLOWERS

It is necessary to add a few words about a custom which recently has crept into parochial use, namely, the constant decoration of the temple with flowers. Moreover, most frequently the flowers are in very poor taste, and are artificial. Besides, on solemn

feasts, entire baskets of flowers are placed in the Sanctuary. Also the use of all kinds of toweling around holy icons is in poor taste. This custom must not be encouraged nor approved. Artificial flowers, because they are artificial, must not be allowed in churches. The celebrated Moscow Metropolitan Philaret, of blessed memory, spoke about artificial flowers, imitation jeweled stones, and other similar embellishments, and he said these are reprehensible in church practice not because they have little value, but because they are artificial and they thus contain within themselves a falsehood. Thus, in the present situation, it is advisable to remove completely from church practice the use of artificial flowers, which do not beautify, but, for the most part, disfigure the objects which they supposedly decorate. However, even cut or live flowers, although allowable in the temples, should not be in the kind as they are seen in churches today. These ugly, shapeless baskets, filled with earth, ridiculously banded with branches or wood, which are inappropriate even in rooms, are entirely out of place in temples and particularly in the Sanctuary.

Live flowers, however by no means in baskets, may be used to decorate holy icons, but are not to be brought into the Sanctuary. (Note: Live cut flowers in vases may be placed in back of the Holy Altar or along side of the Holy Altar but never on the Holy Altar).

Thus, Reverend Fathers, I said what was necessary in replying to your requests for directives concerning services and decorum in your temples.

I desire that you accept these concepts within your hearts and endeavor to implement them. I presume this will not be difficult to fulfill and that you yourselves will be convinced of their advisability.

Alexis
Patriarch of Moscow

1946. March 25 (April 7), Moscow.

(The Church Kalendar, 1947, pp. 47-49.)

III

THE CHURCH TYPICON

The Typicon is the book which contains directions for the celebration of the daily cycle of divine services (Orthros, Hours, Liturgy, Vespers, Aftersupper); for the weekly cycle (Octoechos); for the monthly cycle (Menaeon); for the divine services of Holy Lent (Triodion) and the Holy Pentecostarion; and also for the various rites when combinations are necessary as the result of the coinciding of feasts, etc.

The Ecclesiastical Typicon has been accepted by the Holy Church and has been in effect for more than a thousand years. All priests and deacons at ordination take an oath to observe it. All Orthodox bishops at their consecration in the rite of the "Profession of Faith" take a solemn oath in the presence of bishops, clerics, and people faithfully to observe the Church Typicon.

The Typicon acquired the strength of the law in the Church for the externals of Divine Worship of Almighty God. The Church looks upon it not as an ordinary work of man's mind, but as a holy book, obligatory in the celebration of divine services for all Orthodox Catholic Christians. During its more than thousand year usage, the Church Typicon has not turned into useless forms or dead directives; it was constantly enriched with new services and rites. The Typicon does not merely legalize all sorts of minor peculiarities in the divine service and thus eliminate the freedom of the celebrants, as it portrays the ideal in divine service, but it also sets the model and the type of the divine service in bringing out our own involuntary desire to fulfill this ideal according to the instructions of the Church Typicon.

The main content of the Church Typicon, to a considerable extent, includes the works of the Holy Fathers and the ascetics of the Church and their prayers. For example, the prayers and canticles of Saint John Damascene, Saint Cosmas, Saints Basil the Great, Gregory the Theologian, and John Chrysostom, and their sacredotals, rituals, rites, etc., have all been accepted and preserved by the Church and are now in force in the Church Typicon as set forth by the Jerusalem St. Sabbas the Blessed monastery, dating to the 5th century.

Prayer is the main activity in the spiritual life of an Orthodox Christian. Prayer is the necessary means for spiritual growth and the struggle with passions and is an endless need for the believer. But, prayer must be learned under the direction of those who have already achieved perfection in prayer, i.e., from the Holy Fathers, whose prayers, rites, and customs have been accepted by the whole Church and introduced into the Order of Divine Services. From here then is derived the sacred significance for the Church Typicon. The indication of the Church Typicon and the measure of its greatness, its educational significance and strength, may be seen, for example, in the Typicon for the service of the Annunciation of the All-holy Theotokos, and for the various days of Great Fast (Tessaracost or Quadragesima) and Holy Pascha.

The pious and exacting fulfillment of the Church Typicon has an immense import for pastors and for congregations. It unites all of them, preserves them in Orthodoxy, and saves them from perversion into sectarianism, Lutheranism, and Roman Catholicism. This is especially essential to remember in the peripheral dioceses of our Patriarchate. The pastors, having taken an oath to uphold the Typicon, must look upon it as a matter of common concern for all, and not only as one for the flocks (people). Therefore, the actions of those priests may not be justified who, during the divine services, leave the Holy Altar to hear confessions (sometimes even give a general confession), or spend part of the service at the Altar of Prothesis commemorating and removing particles from the prosphora. It is not permitted, during divine services, to be occupied with private matters, such as: the reading of the akathistoi and the Office of Preparation for Holy Communion. It is not permitted willfully to change any order of services, and to introduce one's own prayers, hymns, rituals, or rites.

For this reason then, so that we have all things done "decently and in order," according to the command of the holy Apostle Paul (1 Cor. 14:40); so that the saving and instructional significance of the Church Typicon directives be most effective and realistic, the Typicon notes are hereby cited in the 1947 Kalendar.

Patriarchal Directive, The Church Kalendar, 1947, p. 47.

I V

THE STRUCTURE OF ORTHODOX CATHOLIC SERVICES

A THE ECCLESIASTICAL DAY

The ecclesiastical day begins, not at midnight, but at sunset. The time from one sunset to the next is occupied by an orderly succession of Service which collectively are called the Daily Cycle: Vespers, Aftersupper *(Povečerie* (Sl.) or *Apodiepnon* (Gr.)), Mesanyctics, Orthros, First Hour, Third Hour, Sixth Hour, Typica, and Ninth Hour. The Liturgy ordinarily comes after the Sixth Hour.

Each Service in the Daily Cycle, as performed, is a fusion of two elements: a permanent framework which is characteristic of the Service, and materials proper to the particular occasion which are built into that permanent and characteristic framework.

The permanent framework of a Service is called the Acolouth (akolouthia, posledovanie) of that Service.

The sources from which inserted material is taken are called Sequences.

Each Sequence supplies for all the Acolouths of the Daily Cycle the material required for a particular Remembrance — that is to say, the material proper to a particular day of the week, or proper to a particular date of the month, or proper to a particular day in the Seasons immediately before and after Pascha. For example, on a Sunday dated December 6, each Acolouth of the Daily Cycle must build into its framework its portion of the Resurrectional Sequence of the current Tone, because all Sundays are Remembrances of Pascha; and must also incorporate the material appointed for it in honor of St. Nicholas, the Saint of the day, which material is the Sequence for that December date. These Sequences, that of the Resurrectionals of the current Tone and that of December 6, exhibit their material in the order in which it must be used: that is to say, in the order of the Acolouths which compose the Daily Cycle, beginning with the "Lord, I call upon Thee" (Kekragarion, Gospodi Vozvax) at

Vespers, the first place in the permanent and characteristic framework of Vespers and therefore also the first place in the succession of the Acolouth of the Daily Cycle where material proper to the day and date must be inserted.

B THE CYCLES

Sequences also compose Cycles, three of which are of major importance:

(a) the Paschal (or Paschalion) Cycle, which extends from one Pascha to the next, counting its days from Pascha (a movable Feast) and not by the dates of the civil calendar;

(b) the Menaeon Cycle, which counts its days like the civil calendar, but begins on September 1, instead of January 1;

(c) the Weekly Cycle, which compresses the Paschal Cycle, together with some generalized Remembrances of the Menaeon Cycle, into the seven days of a single week: Sunday, the first day of the week, the Resurrection; Monday, the Bodiless Powers; Tuesday, the Forerunner; Wednesday, the Betrayal and the Cross; Thursday, Apostles, Hierarchs, and Wonderworkers (especially St. Nicholas); Friday, Crucifixion and the Cross; Saturday, Martyrs, Monastics, All Saints, and the Dead.

There are also the minor cycles of the Eight Tones and the Eleven Orthros Resurrectional Gospels, both dependent on the Paschalion cycle: The first Sunday after Pentecost always has Tone 8 and Orthros Gospel 1, the next Sunday has Tone 1 and Orthros Gospel 2; and so in orderly numerical succession these two cycles continue, the Tones beginning their succession anew each time after Tone 8, and the Orthros Gospels after Orthros Gospel 11, until the following Pascha.

The rules which govern the construction of Acolouths for all occasions are contained in the Typicon. The relevant sections of the Typicon are printed also with the Sequences of the Pachalion and Menaeon Cycles.

† † † † † † † † † † †

V

ORTHODOX CATHOLIC LITURGICAL BOOKS

The Acolouths and Sequences and other materials are distributed among the following Liturgical Books: we mention only those most commonly used by the Clergy:

(a) The **Great Euchologion** (in Greek) contains Vespers, Orthros, the three Liturgies, the Mysteries, the Burial Service, the Acolouths for professing Monks, and other Acolouths less frequently used, together with many special Prayers for particular occasions.

For convenience the contents of the Great Euchologion have in Slavonic usage been distributed as follows:

(1) the **Litourgicon** (Slavonic *Služebnik*) contains Vespers, Orthros, the three Liturgies, and some materials required by the Clergy in connection with these Acolouths; (2) **the Archieratikon** (Slavonic *Činovnik*) contains the Acolouths performed by a Bishop; (3) the **Euchologion** (Slavonic *Trebnik*) omits the materials of both the Činovnik and the Sluzebnik, and adds numerous Prayers and minor Acolouths (like those for blessing Iconostases, Holy Vessels, and Vestments).

(b) The **Horologion** (Slavonic *Časoslov*) contains the Acolouths of the Daily Cycle; the Apolytikia and Kontakia for all the days of the three secondary cycles (Menaeon, Paschal, and Weekly), with the Remembrances by dates (or Paschal reckoning) for the whole year; the Prayers for Communion, and other devotions.

(c) The **Triodion** (Slavonic *Postnaya Triod*) contains all the Acolouths of the ten weeks before Pascha, beginning with the Sunday of the Publican and Pharisee and including the Great Tessaracost (Holy Quadragesima) and Great Holy Week.

(d) The **Pentecostarion** (Slavonic *Tsvetnaya Triod*) contains all the Acolouths of the season beginning with Pascha and ending with the Sunday of all Saints.

(e) The **Paracletike** (Slavonic *Octoech*) contains all the Acolouths of the Weekly Cycle in their Eight Tones (In Greek the name Octoechos is restricted to the separately printed Sunday Acolouths of the Weekly Cycle in Eight Tones.)

(f) The **Menaeon** contains the Acolouths of the Menaeon Cycle, usually in twelve volumes, one for each month.

(g) Two exceedingly useful Slavonic Books have no Greek equivalents: (1) the Festal Menaeon (*Prazdničnaya Mineya*), which contains the Acolouths of all the Great Feasts except Pascha; and (2) the **Common Menaeon** (*Obščaya Mineya*), which supplies complete Common Acolouths for Feasts of the Lord and of the Theotokos, and for Remembrances of Saints by classes (Angels and Bodiless Powers, Prophets, Apostles, Martyrs, etc.).

(h) The "Synopsis of Feasts and Remembrances" (Anthology, *Izbornik* or *Sbornik*), supplies the Festal Propers needed at Liturgy, Vespers, Orthros throughout the year.

VI

ACOLOUTHS IN AGGREGATION

A.

The Acolouths of the Daily Cycle are not performed, one after the other, in unbroken succession, but generally are grouped into three aggregates. The Evening Aggregate begins the Daily Cycle shortly before sunset; the Dawn Aggregate begins shortly before daylight; and the Midday Aggregate, beginning late in the morning, completes the Cycle. For the Eves of Feasts and of Remembrances of Great Saints there is a special aggregate, which is called the "Allnight Vigil" because in Monasteries it begins after sunset and continues until morning.

B.

The Acolouths of the Daily Cycle, as performed, are either Lenten or non-Lenten; and this distinction influences decisively, not only the structure and content of the Acolouths, but also their grouping into aggregates.

All Daily Cycles which are Lenten agree in having Alleluia instead of the non-Lenten "God is The Lord" (Theos Kyrios) at Orthros (after the Great Ectenia which follows the Six-psalms (Hexapsalmos)). Accordingly, the form which an Acolouth or an aggregate of Acolouths is to take is always described in terms of whether Orthros on the day in question has "God is The Lord" or replaces "God is The Lord" with Alleluia. In this connection it should be noted that neither Sundays nor Saturdays can ever have Lenten Alleluia, although Saturdays may have the non-Lenten Alleluia for the Dead.

C.

If the Orthros of a given day (except a Saturday in the Great Fast) has "God is The Lord," but nevertheless is not aggregated with Vespers for Allnight Vigil, the structure of the Daily Cycle is as follows:

Evening Aggregate: Ninth Hour – Vespers (Daily or Great) – Little Aftersupper;

Dawn Aggregate: Mesonyctics – Orthros (Daily or Great) – First Hour;

Midday Aggregate: Third and Sixth Hours – Liturgy of St. John Chrysostom (unless that of St. Basil is appointed).

But if there is Allnight Vigil, the structure of the Daily Cycle is as follows:

Evening Aggregate: Ninth Hour – Little Vespers – Little Aftersupper (which in Monasteries is suppressed);

Allnight Vigil: Great Vespers – Great Orthros – First Hour;

Midday Aggregate: Third and Sixth Hours – Liturgy of St. John Chrysostom (unless that of St. Basil is appointed).

D.

If the Orthros of the day has Lenten Alleluia, and if, further, the Liturgy of the Presanctified is not prescribed for the day, the structure of the Daily Cycle for weekdays except Monday is as follows:

Evening Service: Great Aftersupper;

Dawn Aggregate: Mesonyctics – Daily Orthros – First Hour;

Midday Aggregate: Third and Sixth Hours – Ninth Hour – Typica – Daily Vespers.

For Mondays the arrangement just described holds only for the Dawn and Midday Aggregates; but the Evening Aggregate has the normal non-Lenten components, Ninth Hour – Daily Vespers – Little Aftersupper.

But if the Liturgy of the Presanctified is prescribed, the structure of the Daily Cycle is as follows:

Evening Service and Dawn Aggregate as described above;

Midday Aggregate: Third and Sixth Hours – Ninth Hour – Typica – Vespers combined with the Liturgy of the Presanctified.

On Saturdays in the Great Fast the Daily Cycle has the following structure:

Evening Service: Great Aftersupper;

Dawn Aggregate: Mesonyctics – Daily Orthros – First Hour;

Midday Aggregate: Third and Sixth Hours – Liturgy of St. John Chrysostom.

E.

The description given above of the varying structures of the Daily Cycle holds for most occasions, but the following notable exceptions occur:

1. Great Thursday:

Evening Service: Little Aftersupper; Dawn Aggregate, beginning at 1 A.M.: Mesonyctics – Daily Orthros – First Hour;

Midday Aggregate, beginning at 9 A.M.: Third and Sixth Hours – Ninth Hour – Typica; and then at 2 P.M. Vespers combined with the Liturgy of St. Basil.

The hours reported here for the Acolouths in Great Week are those set by the Triodion and by the Slavonic Typicon.

In Monasteries, the Mesonyctics are read by the monks in the cells from Great Thursday until the Saturday of Bright Week, inclusive. But cathedrals and parish churches have Mesonyctics in the temple, as usual.

2. Great Friday:

Evening Service, after Supper: Little Aftersupper;

Dawn Service, beginning at 8 P.M.: Orthros of the Twelve Gospels;

Midday Aggregate, beginning at 8 A.M.: Great Hours (First, Third, Sixth, and Ninth, and the Typica).

3. Great Saturday:

Evening Service, beginning at 4 P.M.: Great Vespers of Lamentation;

Dawn Aggregate, beginning at 1 A.M.: Orthros of Lamentation – First Hour;

Midday Aggregate: Third and Sixth Hours – Ninth Hour – Typica: then at 4 P.M. Vespers combined with the Liturgy of St. Basil, and at 10 P.M. a special Acolouth of Mesonyctics.

4. PASCHA:

Dawn Aggregate: Paschal Orthros – Paschal First Hour;

Midday Aggregate: Paschal Third and Sixth Hours – Liturgy of St. John Chrysostom.

5. Weekdays in Bright Week:

Evening Aggregate: Paschal Ninth Hour – Paschal Vespers – Paschal Aftersupper;

Dawn Aggregate: Paschal Mesonyctics – Paschal Orthros – Paschal First Hour:

Midday Aggregate: Paschal Third and Sixth Hours – Liturgy of St. John Chrysostom.

6. Nativity and Theophany:

(a) If the Feast falls on a day other than Sunday and Monday:

On the Paramony (Navečerie):

Evening Aggregate: Ninth Hour – Vespers – Little Aftersupper;

Dawn Aggregate: Mesonyctics – Orthros – First Hour:

Midday Aggregate; Great Hours (First, Third, Sixth, Ninth, and Typica) – Vespers combined with the Liturgy of St. Basil.

On the day of the Feast:

In Slavonic usage, the Evening and Dawn Aggregates are combined into Allnight Vigil, to include Great Aftersupper, Great Orthros, and First Hour. The Midday Aggregate includes the Third and Sixth Hours and the Liturgy of St. John Chrysostom.

(b) When the Feast falls on Sunday or Monday:

On the preceding Friday:

Evening Aggregate: Ninth Hour – Daily Vespers – Little Aftersupper;

Dawn Aggregate: Mesonyctics – Daily Orthros – First Hour;

Midday Aggregate: Great Hours (First, Third, Sixth, Ninth, and Typica)

The components of the aggregates for Saturday if the Feast falls on Sunday, and for both Saturday and Sunday if the Feast falls on Monday, are the same as those described (in b, above) for days which have Theos Kyrios.

On the day of the Feast:

The Evening Aggregate (which in Slavonic Use begins at 1 P.M.) includes Ninth Hour, and Great Vespers with the Great Sanctification of Waters. The Dawn and Midday Aggregates combine, to include Mesonyctics, Great Orthros, and the Liturgy of St. Basil.

7. Annunciation:

When Annunciation falls on Tuesday, Wednesday, Thursday, or Friday of the Great Fast; or on Tuesday, Wednesday, or Thursday of Great Week:

The Evening and Dawn Aggregates combine into Allnight Vigil, to include Great Aftersupper, Daily Orthros, and First Hour. The Midday Aggregate includes Third and Sixth Hours, Ninth Hour, Typica, and Vespers combined with the Liturgy of St. John Chrysostom. The Liturgy of St. Basil is appointed for Great Thursday, Great Saturday and on the Sundays (except Palm) of Great Fast.

When Annunciation falls on a Monday in the Great Fast, or on Great Monday:

Evening Aggregate: Ninth – Little Vespers – Little Aftersupper;

Allnight Vigil: Great Vespers – Daily Orthros – First Hour;

Midday Aggregate: Third and Sixth Hours – Ninth Hour – Typica – Vespers combined with the Liturgy of St. John Chrysostom.

When Annunciation falls on a Saturday in the Great Fast:

The Evening and Dawn Aggregates combine into Allnight Vigil, to include Great Aftersupper, Great Orthros, and First Hour. The Midday Aggregate includes the Third and Sixth Hours and the Liturgy of St. John Chrysostom.

When Annunciation falls on Great Friday:

Evening Service: Little Aftersupper;

Dawn Service: Orthros of the Twelve Gospels;

Midday Aggregate: Third and Sixth Hours – Ninth Hour – Typica – Vespers combined with the Liturgy of St. John Chrysostom.

When Annunciation falls on Great Saturday:

Evening Aggregate: Great Vespers of Lamentation – Little Aftersupper;

Dawn Aggregate: Orthros of Lamentation – First Hour;

Midday Aggregate: Third and Sixth Hours – Ninth Hour – Typica – Vespers combined with the Liturgy of St. Basil.

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VII

THE SIGN OF THE CROSS AND PROSTRATIONS AT DIVINE SERVICES

The Typicon of the Orthodox Catholic Church provides rules for making the Sign of the Cross, the Sign of the Cross with the Bowing of the Head and Knees, during divine services both for the clergy and the worshippers. These rules are found in various chapters of the Typicon, the Ordered Psalter and other liturgical books.

A THE SIGN OF THE CROSS IS REQUIRED:

1) in the beginning and at the end of readings from Holy Scriptures;
2) at the beginning of the reading or singing of the stikhera, troparion or psalm;
3) during the words "alleluia" which are said in the middle of the Six-psalms at Orthros;
4) during the reading and singing of the Creed at the words: "I believe," "in one Lord, Jesus Christ," and, "in the Holy Spirit;"
5) during the Trisagion – at the beginning of Orthros, at the end of the Great Doxology, and during the Liturgy;
6) at the Dismissal during the words – "Christ our true God," during the remembrance of the saints of the day, during the words "By the Power of the Precious and Life-creating Cross." Also in the deacon's petition "O God, save. . ." read at the Litia (Great Vespers) and after the Gospel at Orthros.

B THE SIGN OF THE CROSS ACCOMPANIED BY THE BOWING OF THE HEAD IS REQUIRED:

1) upon entering the temple and at the time of leaving;
2) at every petition of the ektenia;
3) during the ecphony of the priest or reader when giving glory to the Holy Trinity ("Glory to the Father, and to the Son, and to the Holy Spirit;" "In the name of the Father, and the Son, and the Holy Spirit," etc.);
4) during the following exclamations or ecphonies of the priest or bishop during divine services:

At the Liturgy during –

a) "Let us stand aright. Let us stand with fear. . . ,"
b) "Singing the Triumphal Hymn. . . ,"
c) "Take, eat. . . ,"
d) "All of you drink of this. . . ,"
e) "Thine own of thine own. . . ,"
f) at the ending of the Creed during the words: "and the life of the world to come. Amen."

At the reading or singing of –

a) "Come let us worship. . . ,"
b) "Holy God, Holy Mighty. . . ,"
c) "Alleluia" at the kathismata and after the psalms at the Hours,
d) at the ending of the stichera, troparion and psalm,
e) at the mentioning of the name of the Holy Theotokos in the petition: "O God, save thy people. . . ,"
f) throughout the Kanon from the 1st to the 9th Ode, at each bidding before the Troparia whether to the Lord, Theotokos or the Saint.

At Orthros during –

a) the singing of the Theotokion,
b) every refrain during the words "We Magnify thee. . . ,"
c) the ecphony: "Glory to Thee Who has shown us the Light. ,"
d) "Glory to thee, Christ our God. . ." and after it, at the end of the Dismissal (Benediction) the exclamation "Let us pray to the Lord," and "To Saint. . .let us pray," preceding any kind of a prayer, particularly before the prayer of the Moleben.

When moving about the temple one must make the Sign of the Cross and bow his head towards the Royal Doors, especially if one crosses over from one side of the temple to the other (as from south to north).

C THE BOWING OF THE HEAD **WITHOUT** *MAKING THE SIGN OF THE CROSS IS MADE AT THE FOLLOWING EXCLAMATIONS:*

1) "Peace be to all,"
2) "The blessing of our Lord be upon you. . . ,"
3) "The Grace of our Lord. . .be with you all,"
4) "And may the mercies of our great God. . . ,"
5) and also at the exclamation of the deacon: "and unto ages of ages" before the Trisagion,
6) Note: When the priest incenses the people, the people simply bow their heads – (they do not make the Sign of the Cross).

The Sign of the Cross is **not** made by the reader during reading or singing of the psalms and stichera. This is also true for the members of the choir while singing. They simply bow the head at the time of the reading of the Holy Gospel and at the Great Entrance.

At the Great Entrance at the words: "All you Orthodox Christians may the Lord God remember in His Kingdom, always, now and ever, and unto ages of ages," they all reply by bowing their heads and saying: "thy priesthood (or archpriesthood or hieromonkhood, or hegumenhood or sacred archimandritehood or bishophood) may the Lord, God remember in His Kingdom. . ." (at the Patriarchal divine services: "Thy Holiness may the Lord. . .").

D THE MAKING OF THE SIGN OF THE CROSS AND KNEELING:
(Week days with the exception of specific days indicated below)

During the Liturgy:

1) At the exclamation: "Let us give thanks unto the Lord!," at the Consecration – the end of the singing of "We praise Thee. . . ;"
2) During the singing of "Our Father;"
3) During the first and second bringing forth of the Holy Gifts (for receiving of Holy Communion);
4) A prostration may be made at the exclamation: "Holy Things are for the Holy!"

E PROSTRATIONS DURING GREAT LENT

According to the Typicon, Hormologion, and the Lenten Triodion, prostrations are prescribed during Great Lent (Tessaracost) at the following times:

1) During the reading of the Kathismata at Orthros – 3 prostrations (at the Kathismata of the Hours and Vespers the metania is used instead of the prostration.);
2) During every refrain of the hymn to the Theotokos at Orthros;
3) During "It is Truly meet. . . ;"
4) Great Aftersupper, during "All-holy Sovereign Lady and Theotokos. . . ," and during the petitions which follow;
5) Vespers and the Hours during the singing of the Penitential Troparia;
6) At the "Typics" during the singing of "Remember us, O Master" (3 times);
7) The prayer of St. Ephraim (Ephrem) the Syrian – three (3) prostrations, and with the accompanying prayer "O God, cleanse Thou me a sinner" do 12 metanias and again one prostration after repeating St. Ephraim's prayer in its entirety. (When the Prayer of St. Ephraim the Syrian is read at certain times of the service of the 9th Hour, and the Liturgy of the Presanctified Gifts, without the accompanying prayer "O God, cleanse Thou me a sinner," then do only the three prostrations.);
8) From Vespers on Friday through Sunday evening Vespers during Great Lent prostrations are dispensed with except at specific times during the Liturgy of the Presanctified Gifts (if celebrated on Friday evening) at the exclamations:
   a) "The Light of Christ. . . ,"
   b) "Now the Powers of Heaven. . . ,"
   c) "Let my prayer be set forth . . ."

F NO PROSTRATIONS PERMITTED

According to the Typicon, there are no prostrations on Sundays, and:

1) From the Pre-feast of the Nativity of Christ (Dec. 20 / Jan. 2)

through the Apodosis (Octave) of Theophany (Jan. 14 / Jan. 27);
2) From Orthros of Great Thursday to Vespers of Pentecost (The exceptions are prostrations before the Epitaphion.);
3) During all Doudenary Feast days and their Apodosis, with the exception of the Feast of the Elevation of the Holy Cross, when prostrations are generally performed before the Precious Cross;
4) Throughout the day when Holy Communion is received;
5) Prostrations stop at Great Vespers after the "Entrance Procession" during the Allnight Vigil on the eve of the feast and resume after "Vouchsafe, O Lord. . ." at the Vespers on the Feast Day itself.

The Church Typicon forbids individual (personal) prostrations (at the whim of the individual) during public divine services, except those prostrations that are set forth, as well as it forbids prolonged standing on one's knees, which disorganizes, disrupts, the proper order of worship. All directives of the Church Typicon have in view a definite measure of prayerful zeal by the worshipper and the celebrants of divine services and contribute to concentrated prayer in giving heed attentively to all hymns that are read and sung. These rules arrange for the order and harmony in liturgical services, and guard the celebrant from involuntary deviation toward external actions (Matt. 6:5, Luke 18:11).

(The Church Kalendar, 1965, pp. 74-75.)

VIII

THE RINGING OF BELLS

The ringing of bells in the Orthodox Catholic Church is not for splendor or esthetic pleasure; but for the announcing of the beginning of Divine Services. Every daily cycle of public Divine Services starts with the ringing of bells. The order for the ringing of bells is found throughout the Typicon, starting in the first chapter and indicates various circumstances for which they are employed. The Typicon uses the following expressions for the designation of bells: **beat** (strike), **klepat'** (hit), **znamenat'** (signal), and, **udarit'** (toll). The degree of the solemnity of the services distinguishes the ringing of the Little Bell, Weekday Bell, Polyeleos Bell, Sunday Bell, etc., example: at the Lesser (Small) Vespers the sexton or bell-ringer strikes the Little Bell (Typicon, Chapter 1). For the Great Vespers the sexton strikes the great "Campana" (bell) slowly, at the time of the singing of the Eulogetaria ("Blessed are Thou, O Lord. . .") or at the reading of the Psalm 50 (Typicon, Chapter 2).

The purpose for the ringing of bells is to call the faithful to services, to inform those absent from divine services of the various moments of the liturgical happenings in the divine services, and to call attention for concentration by the worshippers to the most sacred moments. Conforming to these aims and purposes of bell ringing, and to distinguish the various methods of bell ringing, the following terms are used:

A BLAGOVEST'

This may be called the Announcement or Annunciation Bell. It is a slow rhythmic, unhurried striking of one bell. This is rung for the beginning of services. This bell is called *Blagovest'* because the

faithful are joyfully called to the temple: "I rejoiced at the things that were said to me: We shall go into the house of the Lord." (Psalm 121:1)

The Blagovest' is used not only at the beginning of the services, but also during the important moments of the services. For instance: during the Holy Liturgy at the time of (1) The Creed (12 strikes for the 12 Articles of the Symbol of Faith); (2) before "It is Truly meet. . .;" (3) before the Moleben following the Liturgy; (4) Blagovest' also introduces the following aggregates: Ninth Hour – Vespers – Aftersupper; (5) Mesonyctics – Orthros – First Hour; (6) Third Hour – Sixth Hour – Liturgy; (7) Allnight Vigil: Great Vespers-Great Orthros – First Hour (but for Allnight Vigil the Blagovest' is followed by the Trezvon to introduce Great Vespers, a major Acolouth); (8) Third and Sixth Hours – Ninth Hour – Typica – Vespers; (9) Third and Sixth Hours – Ninth Hour – Typica – Vespers – Liturgy of the Presanctified (or Liturgy of St. Basil); (10) Great Aftersupper *(Povečerie).*

During the Great Fast (Tessaracost) on ordinary weekdays there is Blagovest' at Third Hour, Sixth Hour, Ninth Hour, and Great Aftersupper, three strokes for the Third Hour, six for the Sixth Hour, nine for the Ninth and twelve for Great Aftersupper.

At the service of the Twelve Gospels (Holy Great Thursday), the bell is struck at the beginning of each Gospel reading the number of times according to the number of the Gospel. (Example: before the first Gospel reading the bell is struck one time; before the second Gospel two times, etc. Also, the trezvon is rung at the conclusion of the Twelve Gospels.)

At the Hours of Great Holy Friday the bell is struck before the Third Hour three times; before the Sixth Hour six times; and, before the Ninth Hour nine times.

Before the Liturgy the Blagovest' is rung until the Hours are begun (usually a half hour before the Liturgy).

B THE TREZVON

(Peal)

This is the ringing of bells in three modes, thricely repeating a musical measure with a definite harmony of many selected bells.

The Trezvon is used at the beginning of solemn (major) services: The Allnight Vigil,

and during Orthros before the Six-psalms (Hexapsalmos), before the Gospel, at the end of the solemn Allnight Vigil; at the Liturgy, i.e., after the Sixth Hour and before the Liturgy begins; after the conclusion of the Liturgy; before and after the Moleben on the Temple Feast Day; after the reading of the Twelve Gospels on Great Thursday evening; and, after the Gospel reading during Liturgy on the first day of Holy Pascha.

C PEREZVON

(Chain-ringing)

> This is a successive ringing of all the bells from the largest (lowest pitch) to the smallest (highest pitch), with the striking of each bell a number of times before the next bell is struck, and repeating this method several times.

The Perezvon is used before the Water blessing Molebens, before the carrying forth of the Holy Cross on the Feast of the Elevation of the Holy Cross (September 14) and the Third Sunday (Cross-veneration Sunday) of the Great Tessaracost, at the Hours before the consecration of a bishop. The Perezvon is rung with a short ringing of the Trezvon at the immersing of the Holy Cross during the Great Water Sanctification and after the carrying forth of the Holy Cross to the center of the temple.

The Perezvon is also rung during Vespers on Great Friday at the stichera for "Glory. . .both now. . .Amen. (of the aposticha) When Joseph with Nicodemus had taken Thee from the tree, Thou did clothe Thyself with light as a garment. . ." (before the Epitaphion is taken from the Altar to the center of the temple), and at the Great Doxology of the Orthros of Lamentation of Great Saturday. The Perezvon is followed by the Trezvon as the procession re-enters the temple. It is rung at the burial of priests, hieromonks, archimandrites and bishops.

D THE PEREBOR

(Toll)

This is the slow tolling of each bell, beginning with the largest

(lowest pitch) to the smallest and ending with a striking of all the bells all at once.

The Perebor is used at the carrying out of the deceased from the temple for burial and is known as the burial bell or funeral toll. There is no Trezvon after this bell.

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At the Pontifical (Archiereical) Liturgy the Blagovest' is rung at the appointed time, then the Trezvon is rung at the arrival of the bishop. The Blagovest' then continues to peal up to the time of the vesting of the bishop. The Trezvon is rung again at the Sixth Hour.

(Translated from The Church Kalendar, 1949, p. 70, and, from the Typicon.)

I X

INCENSING

The rubrics for incensing at the daily divine services are found throughout the Typicon in chapters 2, 9, 15, and 22. Besides this, as a liturgical action, incensing is also performed in conjunction with: Baptism, Holy Unction, Burial of the Dead, Parastasis or Pannychis, and the Lesser and Great Sanctification of Water.

In chapter 2 of the Typicon, rubrics are given for incensing at the Allnight Vigil. At the beginning of the Allnight Vigil the priest and the deacon do a complete incensing of the Sanctuary, Iconostasis, worshippers and the whole temple. During the stichera for "Lord, I call. . ." a complete incensing is also done by the deacon, if there is one, otherwise by the priest. In this same chapter the order for the procession with the incenser is found, plus incensing at the Litia, at the blessing of five loaves, and at the Eulogetaria (*'Neporočny'*) of Orthros.

Chapter 9 includes the information on incensing at the daily Vespers and Orthros. At Vespers – a complete incensing at "Lord, I call. . . ," and at Orthros – incensing at the beginning of the service and at the 9th Ode of the Kanon.

Chapter 15 indicates how to incense at the Polyeleos on Saturdays and on Feast Days, with an Allnight Vigil (Great Vespers – Orthros).

Chapter 22 designates "when the priest is to incense" and repeats that which was mentioned in the preceding chapters on incensing and indicates the order for incensing.

A ORDER FOR A COMPLETE INCENSING

The order for a complete incensing consists of the following: incensing the Holy

Altar on all four sides, the Cross at the back of the Holy Altar, the icon above the High Place, Altar of Prothesis, (Proskomedea-Oblation), all the icons in the Sanctuary on the right side and then on the left side, the celebrant and all who are con-celebrating (if the deacon is incensing), after which the Iconostasis – starting with the Royal Doors and then the icon of Christ the Saviour, and the rest of the icons on the southern side, afterwards the icon of the Theotokos and the remaining icons on the northern side of the Iconostasis, the celebrant (provided he is outside of the Sanctuary), and finally from the Ambon all the faithful. After this, the priest or deacon descends from the Ambon and incenses the icons of the temple in a linear order, according to the arrangement in the temple, i.e., when descending the Ambon, the priest goes to his left as he looks out at the congregation (southern side of the temple), incensing the icons on the south wall area, down the left isle, then across the back of the temple and up the right isle (north side of the temple). After the incensing of the entire temple, he again comes to the Royal Doors and incenses them, the icon of the Saviour and the icon of the Theotokos, enters the Sanctuary through the southern door, incenses the front of the Holy Altar, and the con-celebrating priests. (If the deacon is incensing he makes the Sign of the Cross upon himself and bows to the celebrants.)

B. THE DAILY SERVICES

Throughout the year a complete incensing at the week-day Vespers is performed only at "Lord, I call. . ." At the weekday Orthros, incensing is done twice: at the beginning of Orthros and at the 9th Ode of the Kanon. For the first incensing at Orthros the rubrics specify: "The priest enters the Sanctuary, takes the incenser offering the 'Prayer of the Incenser,' stands in front of the Holy Altar and incenses it and says: 'Blessed is our God,' Then he incenses around the Holy Altar, the rest of the Sanctuary, and goes through the North Door and incenses the icons in the customary manner. Returning to the Sanctuary through the southern door, the priest stands in front of the Holy Altar and offers the Little Ektenia with the incenser in his hand. After the words of the reader: 'In the name of the Lord, Father, Bless!' he makes the Sign of the Cross with the incenser in front of the Holy Altar exclaiming: 'Glory to the Holy Consubstantial, Life-creating and Undivided Trinity. . . .' " For the second incensing at the 8th Ode of the Kanon of Orthros, when the choir sings: "We praise, bless. . . ," the priest incenses the Holy Altar, the Sanctuary, the Iconostasis, and at the icon of the Theotokos (in the Iconostasis) intones: "The Theotokos and Mother of Light. . ." and then continues to incense according to the order for a complete incensing.

C THE ALLNIGHT VIGIL

(GREAT VESPERS – ORTHROS, FIRST HOUR)

A complete incensing takes place at the beginning of Great Vespers. The priest (in epitrakhelion, epimanika and phelonion, – which remain on throughout the entire service) with the incenser, and the deacon with a candle, incenses the Holy Altar and the Sanctuary. (The deacon walks in front of the priest while the priest incenses.) After incensing the Sanctuary, the deacon goes out through the north door to the Soleas and exclaims: "Arise! Master Bless!" then goes to the High Place and stands facing the priest. The priest, standing in front of the Holy Altar, makes the Sign of the Cross with the incenser and exclaims: "Glory to the Holy, Consubstantial, Life-creating and Undivided Trinity. . ." "Amen." "Come let us worship. ." is sung by the celebrant, but according to custom, "Come let us worship. . ." is sung by all the clergy in the Sanctuary, after which the incensing of the entire temple takes place. The psalm is sung by the choir and people.

At "Lord, I call. . ," the deacon (if there isn't one, then the priest) performs again a complete incensing of the temple. After the conclusion of the stichera at "Both now and ever," the Procession is made with the incenser. The Royal Doors are opened (at "Both now and ever"), two candle bearers proceed out of the north door, followed by the deacon with the incenser, and the priest, who go to the soleas. The deacon approaches the Royal Doors to the right of the priest and receives the blessing for the incensing from the priest, and then he incenses the Royal Doors, the icons of the Saviour and the Theotokos, the Temple Feast Day Icon in the Iconostasis, and the priest. After this the deacon transfers the incenser from his right hand to his left, with his right hand he takes the orarion in the "petition position" and stands half-turned to the priest, saying quietly "Let us pray to the Lord." The priest quietly reads the Entrance Prayer: "In the evening and in the morning and at noonday. . ." The deacon points his hand with the orarion to the East and exclaims." "Bless Master, the holy entrance." The priest gives the blessing with his hand saying: "Blessed is the entrance of the holy ones, O Lord." Then the deacon incenses the priest, standing to the right of the priest on the soleas, and waits for the conclusion of the Theotokion. After this, the deacon stands in the middle of the Royal Doors and makes the Sign of the Cross with the incenser and exclaims: "Wisdom! Attend!," then proceeds into the Sanctuary, incenses the Holy Altar on all four sides and the High Place, gives the incenser to the Altar boy, kisses the Holy Altar, makes the Sign of the Cross upon himself facing the East (the High Place), bows to the priest, and stands to the left of the Holy Altar at the High Place facing West (toward the people). See the chapter on Great Vespers for additional detailed information on incensing.

D INCENSING AT THE LITIA

The practice of incensing the Holy Altar and the Sanctuary during the Litia is a mistake. According to the Typicon the Royal Doors are closed for the Litia. (Note: In this country the practice has been to have the Royal Doors open and make the exit from the Sanctuary through the Royal Doors.) The exit for the Litia is made through the north door, which is closed after the exit, to the Vestibule and only there the deacons incense the holy icons, the presiding celebrant, and the choir according to rank. But the present customary practice is to perform the Litia at the rear of the temple, therefore the deacon incenses only the following: icons in the Iconostasis, the clergy, the choir, and the people.

E INCENSING FOR THE BLESSING OF THE FIVE LOAVES

At the time of the singing of the troparion, the deacon "receives his blessing from the priest for incensing; he incenses around the analogion three times, afterwards the celebrant, and the five loaves from the front only. The deacon gives the incenser to the Altar boy, makes the Sign of the Cross, and bows to the priest." The incensing should be timed so as to coincide with the singing of the troparion (three times) and ought to be concluded at about the same time as the singing (of the troparion).

F INCENSING AT ORTHROS ON FEAST DAYS

At the singing of the Polyeleos and the Troparia: "The Council of Angels. . . ," there is a complete incensing of the temple, beginning at the Holy Altar. If there is an Exaltation *(Veličanie)* then at the time of the Polyeleos the clergy leave the Sanctuary and go in procession to the center of the temple, carrying the feast day icon. After the clergy sing the Exaltation, there is an incensing of the Feast Day icon on the analogion on all four sides, after which the Sanctuary and the whole temple is incensed. At the time of the incensing, the choir sings the appropriate verses, and also the Exaltation. When the incensing of the whole temple is concluded, the priest and the deacon return to the Feast Day Icon on the analogion and sing the Exaltation for the third time. The deacon then takes the incenser from the priest and incenses him, makes the Sign of the Cross, and bows to the priest.

At the 8th Ode of the Kanon of the feast, just as for the week-day Orthros, the deacon receives the blessing from the priest and incenses the Sanctuary. During the

singing of the "Katabasia" (8th Ode of the 2nd Kanon or 8th Ode repeated) the deacon (the priest if there is no deacon) leaves the Sanctuary through the North Door and incenses the Royal Doors and all the icons on the right side of the Iconostasis. He stops in front of the icon of the Theotokos and after the "Katabasia" exclaims (or sings) the Ecphony: "The Theotokos and Mother of Light. . . ," or the Feast Day refrain before the 9th Ode, or, if there isn't any refrain, he sings (if possible) the beginning words of the Hiermos of the 9th Ode. After this he incenses the icon of the Theotokos three times three, then the left side of the Iconostasis, the faithful, and the entire temple.

G INCENSING AT THE LITURGY

1). During the reading of the Hours, after the Prothesis but before the Liturgy (of the Catechumens), there is a complete incensing of the entire temple.

2). The next incensing during the Liturgy takes place before the reading of the Gospel at the "Alleluarion." The deacon incenses the Holy Altar, Altar of Prothesis, the balance of the Sanctuary, only the two icons of the Saviour and the Theotokos in the iconostasis, the clergy and the people. He returns to the Sanctuary and incenses the front of the Holy Altar, the priest, and gives the incenser to the Altar boy, makes the Sign of the Cross, and bows to the priest.

3). The third incensing is at the time of the Cherubimic Hymn and is done according to the order of incensing before the reading of the Gospel. (See above in 2. Note, that the incensing of the entire Iconostasis is not prescribed.)

4). The fourth incensing is during "Especially our Most Holy, Immaculate. . ." at which time the Consecrated Gifts are incensed three times three by the priest from the front of the Holy Altar. If there is a deacon, then after the priest exclaims: "Especially our Most Holy, Immaculate. . ." he gives the incenser to the deacon who incenses the Holy Altar, the Sanctuary, and the priest.

5). The fifth incensing takes place in front of the Holy Gifts before the exclamation: "always, now and ever. . ." (when "We have seen the True Light. . ." is sung) at the Holy Altar and again when the Holy Gifts are placed on the Altar of Prothesis (Oblations).

H INCENSING AT OTHER TIMES

Incensing at other times takes place at special Feast Day services such as: bringing

forth of the Cross (on the eve of the Elevation of the Cross and eve of 3rd Sunday of Great Lent), the Apodosis ("leave-taking" of the feast) of the Feast of the Elevation, incensing at Great Aftersupper of the Nativity of Christ, Theophany and the Annunciation, incensing at Orthros on the 2nd, 3rd, and 4th weeks of Great Lent, incensing on the 5th week of Great Lent at the service of the Akathistos to the Theotokos, incensing on the 6th week (week of Palm Sunday), at the Orthros of the Twelve Gospels (Holy Great Thursday), at Vespers of the placing of the Epitaphion, at Orthros on Great Saturday, etc. All corresponding incensing procedures are indicated in the rubrics of those services.

I BURIAL AND PARASTASIS INCENSING

According to Chapter 9 in the Typicon, it states that incensing is always performed during the Litia for the dead, as also during the Pannychis and the Burial Service. At the singing of the Troparia: "The choirs of the saints. . ." one must incense the Requiem analogion, the Altar, Iconostasis, the clergy and the people. At the Kontakion after the 6th Ode, "With the Saints give rest. . . ," incense the Requiem analogion, the Iconostasis, and the faithful. The same procedure is followed at "Memory Eternal."

(The Church Kalendar, 1949, pp. 71 - 73.)

X

SMALL VESPERS

(Note: This chapter, Great Vespers and Orthros have been, for the most part, translated from the Slavonic Typicon, (St. Sabbas Laura, Jerusalem) chapters 1 and 2, and obviously sets forth the monastic practice. Nevertheless, the order of the services is that which is used in parochial practice as indicated by various notations taken from different sources, Bulgakov, Nikolsky, "Ukazaniya" of the Moscow Patriarchate, etc.)

Before sunset on Saturday the paraecclesiarchos (candle-lighter) comes to the chief celebrant or presiding priest (usually the pastor of the temple, in Slavonic *Predstoyatel'*), receives blessings, and proceeds to ring the small bell at the appointed time. The brethren gather in the vestibule and the priest intones: "Blessed is our God. . ." The reader: "Glory to Thee our God, glory to Thee." "O Heavenly King. . . ," "Holy God. . . ," etc., "Our Father. . . ," after the Ecphony, the Ninth Hour and the Dismissal, the brethren enter the temple. If the Ninth Hour is said within the temple, there is no Dismissal said by the priest, rather the priest intones: "Blessed is our God. . ." and the reader recites: "Come, let us worship. . ." (thrice) and the Psalm (103): "Bless the Lord, O my soul. . ." in a 'subdued' voice. At the end of the psalm: "Glory. . .both now. . .Amen. Alleluia, alleluia, alleluia, glory to Thee, O Lord" (thrice).

There is no ektenia, but the reader recites: "Lord, have mercy (thrice), Glory. . .both now. . .Amen." "Lord, I call upon Thee. . ." is sung in the Sunday Tone and the four stichera, since only three are given the first one is repeated, "Glory. . .both now. . . Amen" and the Theotokion (dogmatic).

"O Gladsome Light," the Prokoemenon: "The Lord is King, He is robed in splendor." The stichos: "The Lord has clothed Himself with power and has girded Himself." And again: "The Lord is King. . ." There is no "Little Entrance" and the "Wisdom, Attend!" is said in the Sanctuary by the priest.

"Vouchsafe, O Lord, to keep us this night. . ." Sing one sticheron of the Sunday Aposticha, and the other three stichera for the Theotokos, with their stichoi (verses). (All of these are found in the Octoechos (Paracletike) in their sequences). "Glory. . . both now. . .Amen." The Theotokion.

Now Dismiss Thy servant in peace, O Master, according to Thy Word; for my eyes have seen Thy salvation which Thou has prepared before the face of all people: A Light for revelation to the Gentiles, and for glory to Thy people Israel.

After the Trisagion, etc., "Our Father," sing the Sunday troparion, then "Glory. . . both now. . .Amen.," and its Theotokion.

The priest says the Abridged Ektenia: "Have mercy on us O God, according to Thy great mercy, we beseech Thee, hearken and have mercy." Choir: "Lord, have mercy" (thrice). "Again we pray for our great lord and father, our most holy Patriarch. . . , and for our Most Reverend Bishop. . . , and for all our brethren in Christ." Choir: "Lord, have mercy" (thrice). Again we pray for our divinely protected country, its authorities and armed forces." Choir: "Lord, have mercy" (thrice). Again we pray for all brethren and for all Christians." Choir: "Lord, have mercy" (thrice). Ecphony: "For Thou art a merciful God and loves mankind, and to Thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages." Choir: "Amen."

Priest: "Glory to Thee Christ God, glory to Thee." Choir: "Glory. . .both now. . . Amen. Lord, have mercy (thrice), Father, bless!"* The lesser Dismissal:

May Christ our True God, through the prayers of His Immaculate Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

(No **Amen** is said or sung after a priest's Dismissal) The Polychronion:

Our great lord and father. . . , the Most holy Patriarch of Moscow and All Rus, and our Most Reverend Patriarchal Vicar. . . , Bishop of . . . , the brethren of this holy temple, and all Orthodox Christians, O Lord, preserve them for many years.

After entering the refectory the following prayer is said: "The poor shall eat and shall be filled: and they shall praise the Lord who seek Him: their hearts shall live for ever and ever. Glory. . .both now. . .Amen. Lord, have mercy (thrice), Father Bless!" The blessing is given by the priest (over the table) and a light meal is taken. At the conclusion of the meal these prayers are said: "Glory. . .both now. . .Amen."

Thy Womb is the holy table filled with the heavenly bread, Christ

our God; for whosoever eats of this does not die, so says, O Theotokos, the Nourisher of all.

And, "More honorable than the Cherubim. . . ," and,

Thou has made us to rejoice in Thy creation, O Lord; and in the works of Thy hands we shall be glad. The light of Thy countenance, O Lord, is signed upon us: Thou has given me gladness in my heart. From the fruit of wheat, wine and oil, they are multiplied. In peace I will both sleep and rest, for Thou, O Lord, has made me alone to dwell in hope.

"Glory. . .both now. . .Amen. Lord, have mercy (3), Father, bless!" Priest: "God is with us, with His grace and love of mankind, always, now and ever, and unto ages of ages. Amen."

*If a bishop is present, or in a cathedral, "Master, bless!"

XI

DAILY VESPERS

The celebration of the Daily Vespers takes place on all days of the year when there is no feast with Polyeleos or the Allnight Vigil prescribed.

The priest vests in the epitrachelion and phelonion (and in practise also in the epimanikia), uncovers the Holy Altar, opens the Katapetasma (curtain), kisses the edge of the Holy Altar, takes the Liturgicon, exits through the North Deacon's door, makes three metania before the Royal Doors (if it is Tessaracost – makes three prostrations), stands upright, and intones the Ecphony of blessing for the beginning of Vespers: "Blessed is our God, always, now and ever, and unto ages of ages." The priest proceeds to read silently the Prayers of Light and after concluding them, re-enters the Sanctuary through the South Deacon's door. The deacon comes to the place in front of the Royal Doors for the ektenia. If the priest does not have the assistance of a deacon, he remains in front of the Royal Doors to chant the Ektenia and goes into the Sanctuary after the Ecphony, kisses the adge of the Altar, and stands in front of it in the usual place.

*If Vespers precedes Liturgy (when combined with a Liturgy) then the beginning is at the Altar "Blessed is the Kingdom. . ."

*The Katapetasma is left open during the entire Vespers. The Royal Doors are to remain closed except for the Entrance, if there be one.

Following the blessing, the reader says, "Amen" and proceeds to read "Glory to Thee." "O Heavenly King. . .", "Holy God. . .", etc., "Our Father. . .", "Amen." "Lord, have mercy (12 times), Glory. . .both now. . .Amen. Come, let us worship. . .", and, Psalm 103. This is the customary beginning of Vespers if it is the first service of an aggregate, otherwise it could begin after the blessing with "Come, let us worship. . ." However, this "full beginning" by the reader must be done on the Eve of the Nativity of Christ, Holy Theophany, and Holy Great Friday. The reader should be vested in the sticharion and read in the center of the temple, or, position himself on the cleros near the icon of the Saviour with himself somewhat turned toward the congregation in order that every word be heard clearly. At the end of Psalm 103 the reader says: "Glory. . .both now. . .Amen. Alleluia, alleluia, alleluia, glory to Thee. O Lord" (thrice).

*Should Orthros be prescribed after Daily Vespers, the priest himself says, "Come, let us worship. . ." as indicated for Great Vespers.

*During Paschal Bright Week, in place of "Come, let us worship. . .", "Christ is Risen. . ." is sung three times, and, in place of Psalm 103, the Troparion "Christ is Risen. . ." and the verses "Let God arise, and let His enemies be scattered. . ." are sung. From St. Thomas Sunday to Holy Ascension after the Ecphony of blessing, "Christ is Risen. . ." is sung three times in place of "Come, let us worship. . .", but Psalm 103 is read. The presiding celebrant (and all clergy in the Sanctuary sing "Christ is Risen" two and a half times, and the third time it is completed by the singers.

The Great Ektenia is chanted in front of the Royal Doors. After the Ecphony the Kathismata is read: "Lord, have mercy (thrice), Glory. . .both now. . .Amen." The first section of the prescribed Kathismata is read, then "Glory. . . Alleluia alleluia, alleluia." "Glory to Thee, O God." (thrice) "Lord, have mercy." (thrice) "Glory. . . both now. . .Amen." The second set of psalms of the Kathismata is read. After the third set of psalms the reader makes a conclusion: "Glory. . .both now. . .Amen" "Alleluia, alleluia, alleluia, glory to Thee, O God." (thrice)

The Little Ektenia is said between sections of the Kathismata during Great Tessaracost, especially before the Presanctified, and after the conclusion of the Kathismata. Following the Ecphony, "Lord, I call upon Thee. . ." in the Tone of the stichera which are given first in the order after "Lord, I call. . .", and, six stichera on weekdays, during the year and Great Lent, while on Sunday evenings of Tessaracost there are ten stichera. "Glory. . .both now. . . Amen." The Theotokion or sticheron. It should be pointed out that there is a stichos read or sung before the reading or singing of each sticheron, these stichoi are found in the Horologion following "Lord, I call. . ."

A THE LITTLE ENTRANCE

During the course of the year, the Entrance is made only at certain feast days in the same manner as indicated in Great Vespers. The priest or deacon carry the incenser during the procession, the Holy Gospel when there is set a reading from it. The Entrance is made on Cheesefast Sunday evening, on the eve of the Proheorita of the Meeting of the Lord (February 1 – if it occurs on Cheesefast Saturday), on the 1st, 2nd, 3rd, 4th, and 5th Sunday evening of the Great Tessaracost, and on Palm Sunday evening, and also on the weekday evenings of the 2nd through the 6th weeks of Tessaracost if on any of those days is also a saint's feast with Polyeleos.

"Wisdom! Attend!" "Gladsome Light . . ." If there is no Entrance, the priest says "Wisdom! Attend!" in the Sanctuary. The Prokoemenon of the day or Alleluia on eve of Meatfast Saturday and eve of Pentecost Saturday. During the Great Tessaracost the Prokoemenon is that given before each Paremea. After the Prokoemenon the Royal Doors are closed. "Vouchsafe, O Lord to keep us this night. . ." is read. The Ektenia: "Let us complete our evening prayer unto the Lord. . ." The Ecphony: "For Thou art a good God, Who loves mankind, and to Thee we send up glory. . ." "Peace be to all." "And to thy spirit." "Let us bow our heads unto the Lord." The Ecphony: "Blessed and glorified be the majesty of Thy Kingdom. . ." It is better to chant the ektenia in front of the Royal Doors.

B THE APOSTICHA

"Glory. . .both now. . .Amen." The Theotokion or the stichera of the Prefeast (Proheortia) or Afterfeast (Metheortia). In Holy Tessaracost the "Glory. . .Amen." is followed by the stichera from the Triodion.

"Now dismiss Thy servant in peace . . ." The Trisagion. "Our Father." After "Amen," the Troparion, "Glory. . .both now. . .Amen." The Theotokion. During the Holy Tessaracost the following Troparia are sung:

Hail Mary, full of grace, the Lord is with thee, O Virgin Theotokos. Blessed art thou among women, and blessed is the fruit of thy womb: for thou has born the Saviour of our souls. (prostration)

Glory to the Father, and to the Son, and to the Holy Spirit:

O Baptizer of Christ remember all of us. To deliver us from our iniquities, for to thee is given grace to intercede for us. (prostration)

Both now, and ever, and unto ages of ages. Amen.

Pray for us you holy apostles and all you saints; that we be delivered from tribulations and sorrows. For we have taken you as our fervid intercessors with the Saviour. (prostration)

We seek refuge under thy compassion, O Theotokos. Despise not our prayers in distress; but from tribulations save us thou who alone art pure and blessed.

C CONCLUSION

The Ektenia: "Have mercy on us, O God, according to Thy great mercy . . ." If it is the Great Tessaracost, instead of the ektenia, the reader, immediately after the above Troparia says: "Lord, have mercy" (40 times), "Glory. . .both now. . . Amen." "More honorable than the Cherubim. . . ," "In the Name of the Lord, Father bless!" The priest gives the blessing: **"Blessed is He Who is, Christ our God, always, now and ever, and unto ages of ages."** The reader: "Amen." "O Heavenly King, make firm the faith, guide the nations, give peace to the world, and preserve this holy church. Grant repose to our departed fathers and brethren in the dwelling place of the righteous. Receive us in repentance and confession. For Thou art good and loves mankind." The priest recites the Prayer of St. Ephrem and all do the prostrations. (First, the priest recites the petitions of the prayer and all do a prostration after each asking. Then, semi-audibly or silently, everyone does twelve metania saying: "God, cleanse me, a sinner" at each metania. After this, the priest once again recites all three petitions of St. Ephrem without pausing for prostrations, and all do one prostration after the priest concludes with the "Amen.") Priest: "Glory to Thee, Christ God, glory to Thee." Reader (or singers): "Glory. . .both now. . .Amen. Lord, have mercy. (thrice) Father, bless!" The priest makes the Dismissal and the singers respond with the Polychronion. **Note:** When the priest concludes the words of the Dismissal ". . .for He is good and loves mankind" the practise of responding with the word "Amen" is in error; it should not be done, rather the Polychronion should be sung immediately.

During the days of the year, other than Holy Tessaracost, after the Ektenia, "Have mercy on us. . . ," and the Ecphony, "For Thou art a merciful God Who loves mankind. . . ," the priest begins the order for the Dismissal by saying: "Wisdom!" Singers: "Father, bless!" Priest: "Blessed is He Who is. . . ." Singers: "Make firm, O God, the Holy Orthodox Faith, and the Orthodox Christians, unto ages of ages." Priest: "Most holy Theotokos, save us." Singers: "More honorable than the Cherubim. . ." Priest: "Glory to Thee, Christ God. . ." Singers: "Glory. . .both now. . .

Amen. Lord, have mercy. (thrice) Father, bless." The priest gives the Dismissal. The Polychronion.

Note: On the weekdays of Great Tessaracost, following the prayer of St. Ephrem (with 16 prostrations), the following is said: The Trisagion through "Our Father." "Lord, have mercy." (12) "All holy Trinity, consubstantial power, undivided kingdom, the cause of all good things, also be pleased with me the sinner. Make firm and give understanding to my heart, and take away from me all that is impure. Enlighten my thoughts, that I may forever glorify, hymn and worship Thee, and say: One is Holy, One is the Lord, Jesus Christ, to the glory of God the Father. Amen." "Blessed be the Name of the Lord, from henceforth, and forever." (thrice) (The Horologion also states that three prostrations are ordered with the "Blessed be the Name . . .") "Glory. . .both now. . .Amen." Psalm 33. "Wisdom." "It is Truly meet. . ." "Glory. . . both now. . .Amen." "Lord, have mercy." (thrice) "Father, bless." The Dismissal and the Polychronion.

† †

XII

GREAT VESPERS

At sunset the paraecclesiarchos, receives blessings from the presiding priest, slowly rings the large bell while reciting — to himself unhurriedly — Psalm 118 (*Neporočny*) or Psalm 50. After ringing the bell he lights the candles and vigil lamps, then rings all the bells. Having returned to the temple, he then places a lighted candle in front of the closed Royal Doors.

The priest-celebrant vests in the epitrachelion, he kisses the cross on the neck part of the epitrachelion, puts incense into the incenser and secretly recites the prayer of the incenser, proceeds to incense the Holy Altar on all four sides, the Prothesis, the Sanctuary (incenses the Cross behind the Altar, the icons on the right side of the Sanctuary, turns and incenses the 'High Place' and the icons on the left side and the icon over the Royal Doors on the inside), opens the Royal Doors, exits through them and incenses the Iconostasis, the people, the right side of the temple, the vestibule, the left side of the temple, re-enters the Sanctuary, and, standing at the Holy Altar lifts up the incenser and with it makes the sign of the Cross and intones: "Glory to the Holy, Consubstantial, Life-creating and Undivided Trinity, always, now and ever, and unto ages of ages."* Choir: "Amen."

The celebrant and all those in the Sanctuary sing: "Come, let us worship and fall down before God our King" in a subdued voice. The second offering is somewhat louder: "Come, let us worship and fall down before Christ, our King and God."

*If Great Vespers is celebrated by itself — i.e., if Orthros will not follow, then the blessing is: "Blessed is our God, always, now and ever, and unto ages of ages." instead of "Glory to the Holy. . ."

The third is sung loudly: "Come, let us worship and fall down before the Very Christ, our King and our God." And again, "Come, let us worship and fall down before Him." The choir and people sing Psalm 103.

In cathedrals and parish churches the priest-celebrant is vested in the cassock, rason, epitrachelion, epimanikia and phelonion. The phelonion is worn during the entire service. The deacon is vested in all of his diaconal vestments.

A THE GREAT EKTENIA

After the last "Come, let us worship. . ." the Royal Doors are closed, the Katapetasma (curtain) remains open, and the chief celebrant goes to stand in front of them, head uncovered, to read the "Prayers of Light" silently. If there be a deacon, the priest, at the conclusion of the prayers, enters the Sanctuary, while the deacon comes out and chants the Great Ektenia in front of the Royal Doors. If the priest celebrates by himself, he chants the Great Ektenia in front of the Royal Doors and enters the Sanctuary after the Ecphony.

In parish practise the priest, having vested as indicated above, comes to the Holy Altar, kisses it, opens the Royal Doors, incenses the Altar on all four sides, the Prothesis, the entire Sanctuary, and stands in front of the Altar and exclaims: "Glory to the Holy, Consubstantial, . ."(if Orthros will follow, otherwise if Vespers is done alone, "Blessed is our God. . ." is said), sings the "Come, let us worship. . ." and then incenses the Iconostasis, the people, and the entire temple. Upon completion of the incensing, he closes the Royal Doors and goes to stand in front of them to read the Prayers of Light. If a deacon assists the priest, he does not incense at this time but carries a large candle and walks ahead of the priest for the incensing which they thus do together.

Note: The assisting deacon, at the conclusion of the incensing of the Sanctuary and before the priest's blessing ("Glory. . ."), comes forth through the Royal Doors to the Soleas and intones an invitation: "Arise! Lord bless!" and, continues to assist in incensing the entire temple with the celebrant.*

*(Bulgakov, Nastol'naya Kniga, p. 762)

B KATHISMATA

Following the Ecphony of the Great Ektenia, the first Kathismata is sung: "Blessed is the man who walks not in the counsel of the ungodly. Alleluia, alleluia, alleluia." – and so forth. The common practise is to utilize the normally accepted selected verses from the psalms of the first Kathismata as set in most present day musical arrangements. Care ought to be exercised that unnecessary 'shortening' of even the selected verses not be made.

C KEKREGARION

The Little Ektenia, the Ecphony, "For Thine is the majesty, and Thine art the Kingdom. . ." and "Lord, I call upon Thee. . ." in the Tone of the day. An incensing takes place of the entire Sanctuary, the Iconostasis, the people and the temple. This incensing is done by the deacon, however if there is no deacon, the priest incenses.

Ten stichera are sung (and the stichoi (verses) beginning with "Bring my soul out of prison, that I may praise Thy Name.") three of the Sunday in the Tone; four Anatole (these follow the Sunday stichera in the Octoechos); and, three for the saint in the Menaeon (if there is a Meneaon available, otherwise use the three stichera that are found in the Octoechos listed "for the All-Holy Theotokos work of Paul of Amareia" – and these follow the above seven stichera). "Glory. . ." for the saint; if there is none, then "Glory. . .both now. . .Amen" and the Theotokion (dogmatic) of the Octoechos. (Otherwise "Glory" is for saint, "Both now" Octoechos). The Royal Doors are opened during the singing of "Both now. . ."

D THE ENTRANCE

After opening the Royal Doors the deacon receives the incenser and asks the priest to bless it, kisses the Holy Altar, the priest kisses it also, and preceded by the candle-bearer(s) (acolytes) they, the priest, deacon and servers, circle the Altar and exit through the North door to the center of the Royal Doors. The priest stands in the center facing the Altar, the deacon is in front of the priest and slightly to his right, stands at an angle and holds the orarion in his right hand ("petition position"), head bowed, in a voice heard only by the priest, says: "Let us pray to the Lord."

The priest offers the Prayer of Entrance:

> **In the evening, and in the morning and at noonday, we praise Thee, bless Thee and pray to Thee, the Lord of all. Direct our prayer as incense before Thee, and do not incline our hearts to words or thoughts of evil; but save us from all who seek after our souls; for to Thee Lord, O Lord, do we lift up our eyes, and hope on Thee; put us not to shame, O our God.**

After the prayer the deacon bows to the priest and pointing (still) to the east with his right hand holding the orarion says: "Master, bless the holy entrance." The priest, facing the Holy Altar (east), blesses with his right hand: "Blessed is the entrance of Thy saints Lord, now and ever, and unto ages of ages. Amen."

At the conclusion of the Theotokion, the deacon with his right hand lifts the incenser, makes the sign of the Cross (starting high above his head) with it and proclaims: "Wisdom! Attend!" The choir and people sing: "Gladsome Light. . ." The deacon proceeds into the Sanctuary, incenses around the Altar (at its four sides), the High Place. The priest kisses the two small icons located on the sides or pillars of the Royal Doors area, and the Altar, and goes to the High Place, makes the sign of the Cross and a small metania and stands to the right of center (southeast corner of the Altar) facing the congregation. The deacon comes forth through the Royal Doors and incenses the people, turns and incenses the front of the Altar and the priest, and puts away (gives the server) the incenser, kisses the Altar, goes to the left side of the Altar and makes a lesser metania toward the High Place, bows to the priest, and stands at the northeast corner of the Altar (in line with the priest), facing the congregation.

E GLADSOME LIGHT

At the conclusion of "Gladsome Light" the deacon says: "Attend!" The priest: "Peace be to all." (The priest blesses the people with his right hand. If a bishop is present the priest DOES NOT bless with his hand at any time.) The deacon: (if there is no deacon, the priest says all of this) "Wisdom, Attend! The Prokoemenon in Tone 6 (Saturday night):"

Deacon (or priest): "The Lord is King, He is robed in splendor." The choir repeats "The Lord is King. . ."

Deacon (stichos): "The Lord has clothed Himself with power and has girded Himself." The choir repeats "The Lord is King. . . ."

Deacon (stichos): "For He has established the world which shall not be moved." The choir repeats "The Lord is King. . . ."

Deacon (stichos): "Holiness belongs to Thy House, O Lord, unto length of days." The choir repeats "The Lord is King. . . ."

Deacon: "The Lord is King." The choir: "He is robed in splendor."

The priest and the deacon turn (usually at the last "The Lord is King"), make the sign of the Cross (lesser metania) to the High Place, and proceed to their places – the priest to the place in front of the Altar, the deacon closes the Royal Doors, and goes out through the North door to stand in front of the Royal Doors for the ektenia.

Note: If the priest celebrates alone, he does the Entrance in this manner: After coming to the place in front of the opened Royal Doors, he takes the incenser from his right hand and places it into his left hand, offers the Prayer of the Entrance and blesses with his right hand, then lifts up the incenser high above his head, and, makes the sign of the Cross with the incenser, says: "Wisdom! Attend!" He then incenses the front of the Holy Altar, the other three sides, the High Place, and comes in front of the Altar to hand to the server the incenser, kisses the Altar, and goes to the High Place, etc., and faces the congregation to offer the Prokoemenon. He does not incense the people as does the deacon.

F THE TWO EKTENIAS

The Fervent Supplication Ektenia: "Let us all say with all our soul and with all our mind, let us say." etc. After the Ecphony "For Thou art a merciful God. . ." the reader or the priest chant the "Vouchsafe O Lord, to keep us this night without sin. . . ." And the Ektenia of Askings: "Let us complete our evening prayer unto the Lord. ." etc. The Ecphony: "For Thou art a good God, and loves mankind, and to Thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages." "Amen." "Peace be to all!" "And to thy spirit." The deacon (or priest): "Let us bow our heads unto the Lord." "To Thee O Lord." And the priest during this time reads the Prayer of Bowing of the Head: (silently)

O Lord our God, Who inclined the heavens and came down for the salvation of mankind, look upon Thy servants and upon Thine inheritance. Thy servants have bowed their heads to Thee, the awesome Judge and lover of mankind. They have bent their necks awaiting help not from men, but from Thy mercy, and hope in Thy salvation. Guard them at all times, both in the present evening and in the approaching night, from all enemies, from every adverse action of the Devil, from vain thoughts and from evil recollections.

And, the Ecphony: "Blessed and glorified be the majesty of Thy Kingdom. . ."

Note: The above two ektenias are said by the deacon before the closed Royal Doors. However, if there is no deacon present the priest says them at the Altar – with the Royal Doors closed.

G THE LITIA (LITANY)

The Royal Doors are opened and the procession of candle-bearers, deacon and priest to the vestibule is made (if this is not practical, to the back part of the temple), with the incenser. The blessing of the five loaves, wheat, wine and oil in current practise is customarily done only on eves of major feast days rather than at each Saturday evening Great Vespers. During the procession the choir sings the stichera of the Litia. The priest stands in the center, the candle-bearers in front of him and to each side, and, the deacon to the priest's right in front of him. In Bulgakov, *Nastol'naya Kniga* p. 768, it states that the deacon remains in the Sanctuary for this procession to incense the Sanctuary, Iconostasis, people, temple and priest and comes to the place of the Litia. (This is Kievan practise, presuming then that the Royal Doors remain open.) However, the Typicon calls for the procession to come forth from the North Door, – hence, Royal Doors are not opened – and proceed to the place of the Litla, where the deacon incenses the icons (in the vestibule), the chief celebrant and priests according to rank, the choirs, and comes to stand in his place. Royal Doors are opened only during a Hierarchical (Pontifical) celebration. The ektenia is said by the deacon (or priest if no deacon) and the last prayer "Most merciful Master, Lord Jesus Christ. . ." is said by the chief celebrant (audibly) facing the west with everyone having heads bowed. The procession proceeds "into the temple" (nave) to the center where the table is prepared with the tray of loaves, wheat, wine and oil.

H THE APOSTICHA

The choir sings the stichera of the Aposticha, and the stichos: "The Lord is King, He is robed in splendor." and, the other stichera, stichos "The Lord has clothed. . ," stichera, stichos "For He has established. . . ," stichera, stichos, "Holiness belongs to Thy. . ," stichera, "Glory. . ." Theotokion from the Meneaon (if there be, if not.) "Glory. . .both now. . .Amen " and the Theotokion from the Octoechos.

Note: The stichoi (verses) for the Aposticha on the eve of feast days may be found in the Meneaon, or the Triodion (Paschal or Lenten), and for the week-day Aposticha in the Horologion.

The choir (and the people) sing "Now dismiss Thy servant in peace. . . ," read the Trisagion, etc. . "Our Father. . ." "Amen " and, sing the dismissal Troparion of the Theotokos, Tone 4:

> **Hail Mary, full of grace. The Lord is with thee. O Virgin Theotokos, blessed are thou among women, and blessed is the fruit of thy womb; for thou has born the Saviour of our souls.** *(thrice)*

The deacon takes the incenser, receives a blessing from the priest for the incensing, and incenses around the table on which lies the Litia tray (during the singing of the troparion) three times, on the last time around, he also turns to incense the priest (s) and again the front of the table (the loaves). The deacon says: "Let us pray to the Lord." The celebrant or the priest offers the prayer aloud:

> **O Lord Jesus Christ our God, Who did bless the five loaves and did feed the five thousand, Thou the same Lord, bless these loaves** *(takes one of the loaves in his right hand and holds it up, and, at the word "loaves" points to the loaves on the tray),* **wheat** *(points to the wheat),* **wine** *(points to the wine – which is on the left),* **and oil** *(points to the oil – it is on the right);* **and multiply them in this city** *(or habitation or town or monastery),* **and in all Thy world. Sanctify all the faithful who shall partake of them. For it is Thou, O Christ our God, Who blesses and sanctifies all things; and, to Thee we send up glory, with Thy Father Who has no beginning, and Thine all-holy and good and life-creating Spirit, always, now and ever, and unto ages of ages.**

Choir: "Amen." "Blessed be the Name of the Lord from henceforth and forever" (thrice). Psalm 33 "I will bless the Lord at all times. . .(through verse 10) But those who seek the Lord shall not lack any good thing."

I THE DISMISSAL

The chief celebrant stands in front of the Royal Doors facing the people, and, at the conclusion of the psalm, says: "The blessing of the Lord, through His grace and love of mankind, be upon you, always, now and ever, and unto ages of ages."The reader proceeds to chant the Sixpsalms (Hexapsalmos) of Orthros, starting with "Glory to God in the highest, and on earth peace, and good will among men." (twice), and, "Lord, open my lips, and my mouth shall show forth Thy praise." (one time)

Note: At Sunday Great Vespers, (on Saturday evening), the Litia (Litany) is usually not included in contemporary practise. The following should be noted: After the two ektenias, the Aposticha is sung through the Theotokion, "Now Dismiss. . ," Trisagion, etc., at the beginning of "Our Father" the Royal Doors are opened, then the "Hail Mary" is sung three times (unless *Liturgical Directives* indicate otherwise, such as substituting a feast day troparion for "Hail Mary," or after singing "Hail Mary" twice, the third troparion may be for a feast). Psalm 33 as indicated above.

If Orthros is not celebrated immediately after the Vespers, the following form of Dismissal is used:

Priest: "Wisdom."

Choir: "Father, bless!"

Priest: "Blessed is He Who Is, Christ our God, always, now and ever, and unto ages of ages."

Choir: "Amen." "Make firm, O God, the Holy Orthodox Faith and the Orthodox Christians, unto ages of ages."

Priest: "Save us, O Most Holy Theotokos."

Choir: "More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify thee."

Priest: "Glory to Thee, Christ God, our hope, glory to Thee."

Choir: "Glory. . .both now. . .Amen. Lord, have mercy. (thrice) Father, bless." The priest turns to the west (faces toward the people) and pronounces the Dismissal:

May He Who rose from the dead, Christ our true God, through the prayers of His Immaculate Mother; of the holy, glorious and all-laudable apostles; of the . . . . *(saint to whom the temple is dedicated, and the saints for the day)*; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

The Choir sings the Polychronion. There is no directive for the priest to make the Dismissal with the hand Cross, hence, he blesses the people with his hand. (Bulgakov, p. 788) If a bishop is present, the priest merely bows to the people rather than blesses them with his hand. The Royal Doors are closed, the curtain is closed, and the priest and deacon kiss the Holy Altar and proceed to the Vestry to unvest.

† †

XIII

ORTHROS

If Orthros is celebrated apart from Vespers, the priest vests as for Great Vespers (including the phelonion), opens the curtain (which remains open during the entire service, the Royal Doors remain closed), makes a prostration or metania before the Holy Altar, receives the incenser, and intones: "Blessed is our God, always, now and ever, and unto ages of ages." The priest then incenses around the Holy Altar on four sides, the Prothesis, the entire Sanctuary, exits through the North Door and incenses the Iconostasis, the people, and all else according to the rite of complete incensing.

The reader begins with the full beginning which is: "Amen. Glory to Thee, our God, glory to Thee. O Heavenly King. . .Holy God. . .All Holy Trinity. . .Our Father. . ." (Unless another divine service preceded, such as the Ninth Hour, then with the presiding priest's blessing, the beginning may start with "Holy God. . ." or even "Come, let us worship. . ." – see divine services directives for specific instruction.)

After the reader completes Psalms 19 and 20, he says "Glory. . .both now. . . Amen.," the Trisagion and "Our Father," "Amen." The Troparion: "Lord, save Thy people, and bless Thine inheritance; granting victory over adversaries, and by Thy Cross preserving Thine Estate." "Glory. . . ," "Thou, Who of Thine own will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new nation which is called by Thy Name; make glad Thy people by Thy might, granting to them peace, the victory invincible." "Both now. . .Amen." "O Protection awesome and unashamed, despise not our prayers O Good and All-laudable Theotokos, make firm the Orthodox, for thou gave birth to God, and alone are blessed."

The priest ("Abridged Fervent Ektenia"): "Have mercy upon us, O God, according to Thy great mercy, we beseech Thee: hearken and have mercy." The response: "Lord, have mercy." (thrice) "Again we pray for our great lord and father, the Most holy Patriarch. . . . (or: . . .for our lord and father, (His Beatitude the Most Blessed Metropolitan. . . .), and for our Most Reverend Bishop. . . . (or Archbishop, etc.), and for all our brethren in Christ." Response: the triple "Lord, have mercy." "Again we pray for our divinely protected country, the authorities and armed forces, and that we may pass all our life in peace, godliness and sanctity." Response: the triple "Lord, have mercy." "Again we pray for all brethren, and for all Christians." Response: the triple "Lord, have mercy." The Ecphony: "For Thou art a merciful God, and loves mankind, and to Thee we send up glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages." Choir: "Amen. In the Name of the Lord, Father, bless." (If a bishop is present we say: "In. . . . . Master, bless.") The priest, having raised the incenser and making the sign of the Cross with it, intones: "Glory to the Holy, Consubstantial, Life-creating and Undivided Trinity, always, now and ever, and unto ages of ages." Choir: "Amen.," and "Glory to God in the highest, and on earth peace, and good will among men." (twice) "Lord, open my lips, and my mouth shall show forth Thy praise." (once)

A HEXAPSALMOS

(Six psalms)

"Glory to God in the highest. . ." and "Lord, open my lips. . ." are solemnly sung only at the great feasts of the Nativity of Christ, Holy Theophany, Holy Annunciation and the Temple Feast, according to ancient practise, otherwise they are chanted. Also, the concluding (third time) "Alleluia, alleluia, alleluia, glory to Thee, O God!" after the Sixpsalms is normally sung.

The reader, vested in a cassock or sticharion, must come to the center of the temple to read (by intoning) the Hexapsalmos (Sixpsalms).

The Royal Doors are opened for the priest's blessing "Glory. . ." and closed after "Glory to God in the highest. . ." The Typicon also prescribes that some candles be put out – actually some of the lighting – in order to retain and enhance the penitential character of the psalms and the prayerful mood of the faithful.

Note: If Orthros is part of the Allnight Vigil aggregate and not celebrated separately, the reader, or non-celebrating cleric, comes out to the center of the temple and reads the Hexapsalmos immediately following the priest's blessing near the conclusion of Vespers (see above). The full beginning and the Psalms 19 and 20, etc., are not read.

After the first three psalms have been read, the priest comes forth to stand in front of the closed Royal Doors (curtain is open), without head covering, and quietly recites the "Morning Prayers" (all twelve prayers, see Orthros in the Liturgicon). If there is no deacon assisting, the priest remains at the Royal Doors for the Great Ektenia, otherwise he goes back into the Sanctuary and the deacon intones the ektenia at the Royal Doors. After the Ecphony, the priest, if he intoned the ektenia, goes into the Sanctuary provided there is a canonarch who will intone the "God is the Lord. . . (Theos Kyrios)." Otherwise, the priest remains on the Soleas until he has intoned "God is the Lord. . ." He normally announces: "Tone. . . (ex: Tone One, God is the Lord. . .) (in a loud voice) "God is the Lord, and has appeared unto us, blessed is He who comes in the Name of the Lord." Singers repeat "God is the Lord. . ." in the Tone of the Troparion. It is sung a total of four times by the singers. Stichos 1: "Give thanks unto the Lord, for He is good, for His mercy endures forever." Singers "God is the Lord. . . ." Stichos 2: "All nations compassed me about, and in the name of the Lord I have driven them out." Singers "God is the Lord. . . ." Stichos 3: "I will not die but live, and declare the works of the Lord." Singers "God is the Lord. . . ." Stichos 4: "The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is wondrous in our eyes." The singers sing the Resurrectional Troparion twice, "Glory. . . ," the Troparion of the saint of the day, if there be one; "Both now. . .Amen.," then the Theotokion in the Tone of the Saint's Troparion, if there be one; otherwise, "Glory. . .both now. . .Amen.," the Theotokion of the given (Sunday) Tone. Singers: "Lord, have mercy" (thrice), "Glory to the Father, and to the Son, and to the Holy Spirit." The reader: "Both now. . .Amen," and the Kathismata of the psalter: "I will give praise to Thee, O Lord, with my whole heart. . ." (see the order for reading the Kathismata). The Little Ektenia is said in front of the Royal Doors.

B ALLELUIA

Note: If "Alleluia" is sung in place of "God is the Lord," the "Alleluia" is also sung four times, but if the service is for the dead, only three times. "Alleluia" is sung on the days of the commemoration of the departed and on the following days of the Triodion: (1) Cheesefast Wednesday and Friday, if there is no coincidence of a Proheortion (Prefeast), feast or Apodosis of the Meeting of the Lord or the Temple feast; (2) Monday through Friday of the first week of the Great Tessaracost; (3) These same days in the second through the sixth weeks of the Great Tessaracost if Annunciation does not concur or a saint with Allnight Vigil or Polyeleos; (4) these same days of the Great Holy Week if Annunciation does not concur. During the Tessaracost the verses are: (a) "My soul has desired Thee in the night, O God, and with my spirit within me

in the morning early I will watch to Thee" (Alleluia – thrice); (b) "The inhabitants of the earth shall learn justice." (Alleluia – thrice); (c) "Let the envious people see and be confounded." (Alleluia – thrice. This is the fourth time it is sung, since the first singing of it followed the priest's intoning of "Alleluia. . ."); (d) "Bring down, O Lord, bring down the exalted of the earth." The singers sing the troparia. If the "Alleluia" is for the dead, the verses are: (a) "Blessed are those whom Thou hast chosen and taken, O Lord." (b) "Their memorial is from generation to generation." (c) "Their souls shall dwell in good things." (Ps. 24:13).

Troparia (all are sung in Tone 2): "O Apostles, martyrs, and prophets, hierarchs, venerables, and righteous, having accomplished your work well, and preserved the faith, and, in having assurance with the Saviour, we pray you intercede Him Who is good, for the salvation of our souls." (Twice); "Glory. . ." "Remember, O Lord, Thy servants, for Thou are good, and forgive them their sins which they have committed in life: for no one is without sin only Thou, and Thou are able to grant rest to the departed." (Once); "Both now. . .Amen. (Theotokion) "Holy Mother of the Ineffable Light, we honor thee angelically, and piously magnify thee." Then follows Kathismata 16, etc.

The Kathisma stichera (sedalen) are chanted after each Kathismata, according to the directive for the day. These are taken from the Octoechos, Menaeon or the Triodion. There are Little Ektenias after the two Kathismata, while after the third (17th, if for a given Sunday three are indicated) there is no ektenia, rather, it is said after the Eulogetaria ("Blessed are Thou, O Lord. . ." "The Angelic council. . ."). These also are called the Amomos *(Neporočny, Immaculati)* or "Blameless" (see next paragraph).

C EULOGETARIA

The Eulogetaria (the 17th Kathismata) are sung at the Sunday Orthros: (a) from the Sunday of the Myrophores (Myrrhbearers) to Pentecost; (b) from the Sunday of All Saints to 22 September, (c) from 20 December to 14 January; (d) on the Sunday of the Publican and Pharisee; (e) on the 1st, 2nd, 3rd, 4th and 5th Sundays of Tessaracost. On all of the remaining Sundays, and also on feast days, the Polyeleos is sung. However, if there is a coincidence of the Sunday with a Feast of the Lord, or of the Theotokos, or of a saint with the Allnight Vigil or Polyeleos, then the Eulogetaria (i.e., the selected verses of Psalm 118, "Blessed are the undefiled in the way: who walk in the law of the Lord."), are not sung, only the Polyeleos, followed by the Troparia (of the Eulogetaria) "Blessed art Thou, O Lord, teach me Thy statutes. The Angelic council. . ." etc., are sung.

"The Angelic Council. . . ," and the Troparia which follow, are sung on the Sundays of the entire year (except Thomas Sunday) if on those Sundays there is not a coincidence of Despotic (Lord's) feast (hence, they are not sung on Pascha, Pentecost and Palm Sunday). When a Theometoric feast (of the Theotokos) or of a saint coincide with a Sunday they are sung immediately following the Megalynarion (Magnification – Veličanie). They are sung also on the Sunday of the Prodigal Son, Meatfast and Cheesefast Sundays after Psalm 137: "By the waters of Babylon. . ." Besides Sundays, they are sung only at Orthros of Lazarus Saturday.

Note: Apparently at one time there must have been a custom to take up an offering during the singing of the Polyeleos, the Eulogetaria, or sometime before, during, or after the Gospel reading, for Bulgakov (p. 780) categorically states (based on a Holy Synod decision of 1890) that no plate offering is permitted during these moments in Orthros. Actually, there is not any "offertory" moment during Orthros, hence, we suggest that parish council members hold offering plates at the vestibule doors at the conclusion of the service – if needed.

D POLYELEOS

The Polyeleos is taken from Psalms 134 and 135 "Praise the name of the Lord. Alleluia. You His servants, praise the Lord. Alleluia. Blessed be the Lord out of Zion who dwells in Jerusalem. Alleluia. . ." Liturgical directives indicate when the Polyeleos should be sung. During the singing of the Polyeleos the Royal Doors are opened. Then the complete incensing of the temple takes place. Also "many lights" (candles, etc.) are to be lighted for the singing of the Polyeleos, but normally under modern conditions more lights are turned on during the Litia (Litany) and remain on for this portion of the service. If they had been dimmed after the conclusion of the Litia then it is proper to relight the lights again to indicate the festive atmosphere.

E MEGALYNARION

If there is a coincidence of a feast for which a Megalynarion (Veličanie or Magnification) is indicated, it follows the Polyeleos. The priest (together with all other clergy, the priests, deacons, servers, also) sing the first Megalynarion before the Festal Icon in the center of the temple, (there ought not to be lengthy pauses for the purpose of passing out candles to those concelebrating and the people as this should be done in anticipation at the start of the Polyeleos) and the presiding

celebrant preceded by the deacon with a candle incense around the analogion, while the singers chant the stichoi and sing the Megalynarion for the second time. The choir sings "Alleluia, alleluia, alleluia, glory to Thee, O God.," twice, while the third time "Alleluia. . ." is sung by the clergy. This is followed by the Megalynarion, which is sung for the last (third) time by the clergy.

F ANABATHMOI

The Little Ektenia follows and the Ecphony: "For blessed is Thy Name, and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages." Singers: "Amen."

Then is sung the Hypakoe in the Resurrectional (Sunday) Tone (or for the Feast), and the reading. The Anabathmoi (Antiphons of Ascents – Stepenny) are sung from the Octoechos in the Sunday Tone. If there is the coincidence of Sunday with a Despotic (Lord's) Feast Day, the Antiphon in Tone 4 is sung: "From my youth." On weekdays, if the Polyeleos is called for, only the Antiphon in Tone 4 is sung. "From my youth. . ." is sung on Palm Sunday, St. Thomas Sunday, Pentecost, and, at the Elevation of the Holy Cross, Nativity of Christ, Theophany, Transfiguration, if these coincide with the Sunday.

G THE PROKOEMENON

(Before the Gospel)

The deacon or the priest intone the Prokoemenon: "Attend! Wisdom! the Prokoemenon in Tone. . . ," and the stichos. (In the Tone of the Sunday, if, however, there is the coincidence of any of the Duodenary (Dodecary) Feasts, the Prokoemenon is in Tone four, generally in the Tone in which are sung the Anabathmoi). The singers repeat the Prokoemenon. The deacon or priest intone the stichos and the singers repeat the Prokoemenon. The third time the Prokoemenon is said to its half way point and the singers conclude it. The Prokoemenon is said either at the Altar or on the Ambon (if a deacon intones it, at the foot of or upon the Ambon depending where the Gospel is to be read, whether on the Altar or in the center of the temple).

The deacon says: "Let us pray to the Lord." The priest: "For holy art Thou, our God, Who rests in the saints, and unto Thee we send up glory, to the Father, and to the Son, and to the Holy Spirit. . ." Choir or singers: "Amen." Deacon (or priest or the canonarch): "Let everything that has breath praise the Lord."

The singers repeat this stichos. The deacon: "Praise God in His holy places, praise Him in the firmament of His power." The singers repeat the first stichos. The deacon: "Let everything that has breath. . ." and the singers: "praise the Lord." The deacon (or priest): "And make us worthy to hear the holy Gospel let us pray to the Lord God." Singers: "Lord, have mercy." (Thrice) Deacon: "Wisdom. Attend! Let us hear the Holy Gospel." Priest: "Peace be to all." Singers and people: "And to thy spirit." Priest: "The reading is from the holy Gospel according to. . ." Singers: "Glory to Thee, O Lord, glory to Thee."

H THE GOSPEL

On Sundays the Gospel is read at the Altar, at feast days when the icon is to be venerated, the Gospel is read at the icon in the center of the temple, and after it is read, it is carried back to the Altar.

After the Gospel reading is concluded, the singers respond again with "Glory to Thee. . ." and, "Having beheld the Resurrection of Christ. . ." followed by Psalm 50. The priest brings out the Holy Gospel to the center of the temple, carrying it on his chest rather than up above his head, and places it upon the analogion for veneration by the Faithful. At the conclusion of the veneration, the Gospel is carried back to the Holy Altar through the opened Royal Doors. (**Note:** When the Litia (Litany) is included in the Allnight Vigil, the anointing with the oil and the distribution of the loaves of the Artoclasia take place at the time of the veneration of the Holy Gospel and/or the Feastday icon.)

The veneration of the Gospel begins by the presiding celebrant making two metania, kissing the Gospel, and again making another metania. All who come forward to venerate the Holy Gospel do likewise, and then bow to the presiding celebrant who stands on the left side of the analogion (as one looks toward the Altar) and faces the Faithful. The Gospel is carried as in procession when returned to the Holy Altar, and the presiding celebrant turns, usually on the Soleas, and blesses the people with the Gospel.

After Psalm 50, "Glory. . ." "Through the intercessions of the Apostles. . . ," Both now. . .Amen." "Through the intercessions of the Theotokos. . . ;" "Have mercy on me, O God. . . ;" "Jesus rose from the dead. . ." (this is the Sunday sticheron). (**Note:** See directives for changes in the preceding, as for Christmas, Theophany, etc.).

The Great Intercession is intoned by the deacon (or priest): "O God, save Thy people, and bless Thine inheritance. . ." Singers: "Lord, have mercy." (12 times) The Ecphony: "Through the mercies and compassion and love for mankind of Thine Onlybegotten Son, with Whom Thou art blessed, together with Thine All-holy and

Good and Life-creating Spirit, now and ever, and unto ages of ages." "Amen."

When the Gospel is not carried out to the center of the temple for veneration, the Intercession "O God save. . ." is said at the Altar, i.e., by the priest unless the deacon assists, in which case the deacon says it in front of the icon of the Saviour on the Soleas – the priest remains at the Altar.

I THE KANON

After the Ecphony "Through the mercies. . ." the Hiermos of the first Ode of the Kanon in the Tone (of the Sunday) is sung. The Troparia which follow are usually read. It is not improper for the priest – the presiding celebrant – to come to the front right choir, the "cleros," and to read the troparia himself. Before the reading or chanting of each troparion a refrain stichos is said (e.g.) "Glory to Thy holy Resurrection, O Lord." Other refrains for the troparia are listed in the Heirmologion.

J KATABASIA

After the troparia of Ode Three, the Katabasia is sung. A Katabasia is actually an Heirmos of another Kanon. There are two structured forms of the use of Katabasiai: (1) Katabasiai are sung after the third, sixth, eighth and ninth Odes of the Kanon, or, (2) they are sung after each Ode of the Kanon. The first category of Katabasiai, (1), are sung at non-festal weekday Orthros and on days of Prefeasts (Proheortia) and Afterfeasts (Metheortia). These Katabasiai are taken from the Kanons of the Octoechos and are sung on the Saturdays beginning with the Sunday of All Saints and continuing to Cheesefast week. They are taken from the Menaeon for the other weekdays during the same period. Should there be a coincidence of two saints, the Katabasiai are comprised of Heirmoi taken from the Kanon of the second saint. During the period of the use of the (Lenten) Triodion (Tessaracost cycle) the Katabasiai are comprised of Heirmoi of the Kanons found in the Menaeon and the Triodion. Sometimes it happens that after the third Ode of the Kanon, the Katabasia is from the Menaeon, while the balance of the Katabasiai are from the Triodion.

The second category of the Katabasiai, (2), (sometimes known as "according to the Typicon," "sequential," etc.) is prescribed for all Feasts of the Lord and the Theotokos (Despotic and Theometoric), and for all feasts for which the Allnight Vigil or the Polyeleos is appointed, Orthros with the Great Doxology during the entire year; and, also for the Saturday of Meatfast and the Saturday before Pentecost.

During the year a variety of Katabasiai are sung. However, the common or general Katabasiai for all small and middle feasts are the Heirmoi of the Theotokos Kanon: "I will open my mouth. . ." These are replaced by Heirmoi of the particular Duodenary (Dodecary) Festal Kanon during the days of the Proheortia and Metheortia of the Duodenary Feast. Before the Holy Elevation of the Cross, its Katabasiai begin to be sung on August 1. Before the Nativity of Christ its Katabasiai begin on November 21; and, for all the other feasts, they begin and end according to the time regularly set by the Typicon. During the period of the usage of the Triodion the Katabasiai "I will open my mouth. . ." is sung on the Sunday of the Pharisee and Publican, and on the 2nd, 4th and 5th Sundays of Holy Tessaracost, as well as on the weekdays of Tessaracost if a feast coincides. The Katabasiai from the Triodion are used for the Sunday of the Prodigal Son, the Sundays of Meetfast and Cheesefast, the 1st, 3rd, 6th and 7th weeks of Tessaracost. If the Sunday of the Publican and Pharisee should occur between January 15 and the Apodosis of the Meeting of the Lord, the Katabasiai for these weeks are "The sun once shone with its rays upon dry land. . ." (Heirmoi of the Festal Kanon). For the weeks after the Apodosis of the feast, the liturgical directives are to be followed as the Katabasiai may vary. On Thursday of the Cross-veneration week the Katabasiai are in Tone 7 "Thy coming in the flesh, O Christ. . . ," rather than the Paschal Heirmoi.

K EKTENIAS DURING THE KANON

The Little Ektenia is said after the Katabasiai following the third Ode. Its Ecphony is: "For Thou art our God, and unto Thee we send up glory, to the Father. . ." The Kontakion and the Kathisma (sedalen) of the saint of the Menaeon are read or chanted. The deacon intones these ektenias on the Soleas in front of the closed Royal Doors. The priest may be at the Altar and thus say the Ecphony within the Bema (Sanctuary) or if he is on the "cleros" he may walk over and say it at the Royal Doors, or if he is at the analogion (while the veneration of the Gospel and/or the icon is taking place) he may say the Ecphony there.

After the 6th Ode, the Little Ektenia, and the Ecphony: "For Thou art the King of the world, and the Saviour of our souls, and unto Thee we send up glory. . ," the Kontakion and the Oikos are sung.

At the 8th Ode of the Kanon, the deacon receives the blessing from the priest for the incensing of the Sanctuary (Bema) and, emerging to the Soleas by the North Door, the right side of the Iconostasis. He then stands before the icon of the Theotokos (which is in the Iconostasis) awaiting the conclusion of the Katabasia of the 8th Ode. (Before the Katabasiai the singers chant "We praise, bless and worship the Lord,

extolling and exalting Him unto all ages.") The deacon (or priest) raises the incenser and intones: "The Theotokos and Mother of Light, let us magnify in song." He then incenses the icon thrice, the left side of the Iconostasis, the people and the icons in the remainder of the temple. The singers sing: "My soul magnifies the Lord, and my spirit rejoices in God my Saviour." "More honorable than the Cherubim, and more glorious beyond compare then the Seraphim, Who without corruption gave birth to God the Word, and are truly Theotokos: we magnify thee." "Because He has regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed." "More honorable. . ." "Because He that is mighty has done great things to me: and holy is His Name. And His mercy is from generation unto generations, to them that fear Him." "More honorable. . ." "He has shown might in His arm: He has scattered the proud in the conceit of their heart." "More honorable. . ." "He has put down the mighty from their seat and has exalted the humble: He has filled the hungry with good things, and the rich he has sent empty away." "More honorable. . ." "He has received Israel His servant, being mindful of His mercy, as He spoke to our fathers: to Abraham and to his seed for ever." "More honorable. . ." After each stichos there is an abbreviated metania.

L THE AINOI

(The Praises)

After the 9th Ode comes the Little Ektenia, and the Ecphony: "For all the powers of heaven praise Thee, and unto Thee we. . ." The priest stands at the Altar. The deacon (or priest): "Holy is the Lord our God." This is repeated by the singers in the sequential Tone (Tone of the Sunday). Then stichos: "For holy is our God." The singers repeat "Holy is the Lord our God." The second stichos: "Above all people is our God." The singers repeat "Holy is the Lord our God." They proceed to sing the Exapostoelarion (Svetilen) of the Sunday; "Glory. . ." for the saint if there be; "Both now. . ." and, the Sunday Theotokion.

Now follow the Ainoi (Xvalite, Praises) "Let everything that has breath praise the Lord. . ." in the sequential (current) Tone. Eight stichoi and eight stichera of the Ainoi are appointed. The Octoechos lists four stichera (and stichoi) called "Resurrectional" (Voskresny – Sunday) and four stichera called Anatolian with their stichoi. The first stichos (in the Horologion it is listed as the start for the reading or singing of six stichera) is "To execute upon them the judgement that is written; this glory is to all His saints." This stichos is used as the beginning for the eight stichera. The following two stichoi are added (in order to make a total of 8): "Arise, O Lord my God, let

Thy hand be exalted, forget not the poor unto the end." And, "I will give praise to Thee, O Lord, with my whole heart, I will relate Thy wonders." If it be Sunday, "Glory. . ." is followed by the sequential Orthros Gospel sticheron which is called the Heothinon. "Both now. . .", is followed by the Theotokion, "Most blessed are thou, O Virgin Theotokos. . ." in Tone 2. In the Slavic collection of music, the Russian, Bulgarian and Serbian Churches, "Most blessed are thou. . ." is given in all of the eight Tones. According to the "Directives for the celebration of the Allnight Vigil" (Moscow: Church Kalendar, 1949, pp. 66-69.), this Theotokion should be sung in the sequential Tone.

M THE DOXOLOGY

The sung Doxology is called "Great Doxology." For non-festal days the Doxology is read, and concludes with the words, "To Thee belongs praise, to Thee belongs song, to Thee belongs glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages." The prayer in the Doxology "Vouchsafe, O Lord. . ." is found at the end, while in the Great Doxology it is in the middle. Also, in the Great Doxology (which is sung), in "Vouchsafe. . ." "Blessed art Thou, O Lord, teach me Thy statutes" is sung three times. In the Doxology (which is read) it is as follows: "Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, make me to understand Thy statutes. Blessed art Thou, O Holy One, enlighten me with Thy statutes." The Great Doxology concludes with the singing of the Angelic Hymn: "Holy God, Holy Mighty, Holy Immortal, have mercy on us."

At the singing of "Both now. . ." the Royal Doors are opened. The priest stands in front of the Holy Altar and the deacon to his right. After "Most Blessed. . ." the priest says in a loud voice (with his hands raised up — a custom among many priests, although nowhere in the Typicon does such instruction exist), "Glory to Thee, who has shown us the light!" The singers sing the Great Doxology in the center of the temple (Nikolsky, p. 331).

During the days of Tessaracost when Polyeleos is sung at Orthros, but not the Great Doxology, "the deacon, after Polyeleos, unvests, and the priest alone concludes the Lenten Orthros. If Polyeleos is sung during the days of Tessaracost, or on Saturdays, and the Great Doxology is sung, then the deacon does not unvest but continues to assist at Orthros until its conclusion. He stands in the customary place at the Altar during the Doxology and chants the last ektenias according to custom" (Nikolsky, p. 331), on the Soleas.

The Great Doxology is followed immediately by one of the Ressurectional Troparia.

There are two, one of which is sung when the sequential Tones are 1, 3, 5, 7: "Today is salvation come unto the world. . .", and the other when the Tones are 2, 4, 6, 8: "Having risen from the tomb. . ."

N THE APOLYTIKION

At certain feasts the troparion of the feast is sung following the Doxology – hence, a "dismissal hymn" (Apolytikion). At the Sunday Orthros, even if there be a coincidence of a saint's feast having the Allnight Vigil, or the feast of the Temple Saint, the Resurrectional Troparion is sung. Also, if a Prefeast or Afterfeast, an Apodosis of a feast, or a Theometoric Duodenary feast coincide with Sunday, the Resurrectional Troparion is sung. For a Despotic feast, the troparion of the feast is sung. On the Holy Cross Sunday in Tessaracost and on the Feast of the Elevation of the Cross (Sept. 14) the troparion is sung three times (Tone 1): "O Lord, save Thy people, and bless Thine inheritance; granting victory over adversaries, and by Thy Cross preserving Thine Estate."

When on the **weekdays** there is a Despotic or a Theometoric feast, or the Apodosis of a feast, after the Doxology the troparion for the feast is sung (one time). For feasts of saints, after the Great Doxology, first is sung the troparion for the saint, then, "Glory. . .both now. . .Amen" and, the Resurrectional Theotokion. (The Resurrectional Theotokion, as an Apolytikion, is part of the Resurrectional (Sunday) Eight Tone Troparia. These are found in the Monthly Menaeon, the Annotated Psalter, Typicon and Horologion.) For *Tone 1* the Resurrectional Theotokion is:

> **While Gabriel was saluting thee, O Virgin: Hail! with that voice the Lord of all was becoming incarnate in thee, the holy ark, as spake the righteous David. Thou had become more encompassing than the heavens, while bearing thy Creator. Glory to Him Who dwelt in thee; glory to Him Who came from thee; glory to Him Who freed us by thy nativity."**
>
> *Tone 2:* **Beyond all comprehension thy mysteries are all glorious, O Theotokos: sealed in purity and preserved in virginity, acknowledged as a true Mother, having borne the true God; intercede His to save our souls."**
>
> *Tone 3:* **We praise thee, O Virgin Theotokos, who art the mediator for salvation of our race. For thy Son and our God was taken from thee in the flesh, after that He suffered the Passion of the Cross. Save us from corruption, O Lover of mankind.**

Tone 4: **The mystery which was hidden from eternity and the angels, through thee, O Theotokos, was revealed to those on earth: God, being incarnate in unconfused union, of His own will endured the Cross for our sake. Whereby, He raised up the first created, and saved our souls from death.**

Tone 5: **Hail, O impassable gate of the Lord. Hail, wall and protection of those who come to thee. Hail, serene haven and immaculate Virgin, who did give birth in the flesh to thy Creator and God. Cease not to intercede for those who praise and worship thy nativity.**

Tone 6: **Thou called Thy Mother blessed, and didst freely come to Thy Passion. Thou hast shined on the Cross seeking to restore Adam, and didst say to the angels: Rejoice with me, for the lost drachma is found. Thou, Who orderest all things in wisdom, our God, glory to Thee.**

Tone 7: **As the treasury of our resurrection, we hope in thee, O All-praised Theotokos. Raise us up from the pit and the depths of our transgressions: for thou hast saved the guilty from sin, and gave birth to our salvation. O thou who was a virgin before the nativity and are still a virgin.**

Tone 8: **Thou Who was born of the Virgin for our sake, and didst suffer crucifixion, O Good One, and by death Thou didst overthrow death, as God didst reveal the resurrection. Despise not the creation of Thine hands, and show Thy merciful love for man: receive the prayers of the Theotokos, who gave Thee birth, for the hopeless, and save them, O our Saviour.**

On **weekdays**, except Saturdays, the Theotokion is sung in the Tone of the troparion for the saint. If two saints are commemorated on the same day, and each has a troparion, then both troparia are sung after the Great Doxology, and the Theotokion is sung in the Tone of the second troparion, i.e., in the Tone of the troparion sung after "Glory." On Saturdays the Theotokion is sung in the sequential (current) Tone, i.e., in the Octoechos Tone of the week. If there be a feast on Saturday, then the Theotokion is sung in the Tone of the festal troparion.

On days of Prefeast and Afterfeast, after the troparion for the saint, the troparion for Prefeast or for Afterfeast is sung after "Glory. . .both now. . .Amen."

O THE GREAT DOXOLOGY

(When Doxology is Sung)

The Great Doxology is prescribed to be sung on the festal days of the year: (1) On all Sundays. (2) On weekdays if there be a feast with the Allnight Vigil, Polyeleos, Great Doxology, and if these feasts occur between St. Thomas Sunday and Cheesefast, i.e., not during the Great Tessaracost. (3) On the Apodosis of the feast. (4) From Cheese week to St. Thomas Sunday during the following weekdays: (a) Cheese Saturday, Saturday of the fifth week in Tessaracost, Lazarus Saturday, and Holy Great Saturday; (b) On Monday, Tuesday and Thursday of Cheese week if there be a coincidence of the Feast of The Meeting of Our Lord (February 2) or Feast of the Temple.

The Great Doxology is not sung on Monday, Tuesday and Thursday of Cheese week if there be a coincidence of a saint's feast having the Allnight Vigil, Polyeleos (e.g., January 30, February 24). It is not sung if the Apodosis of The Meeting of Our Lord falls on Tuesday or Thursday of Cheese week. The Great Doxology is not sung on Wednesday and Friday of Cheese week, on Mondays, Tuesdays, Wednesdays, Thursdays and Fridays of the 1st, 2nd, 3rd, 4th, 5th, 6th and Passion Weeks of Holy Tessaracost, regardless of the festal occurence. Great Doxology is not sung on the Feast of Feasts, Holy Pascha, and the entire Paschal Week as also the 50th Psalm is not read.

P CONCLUSION

The deacon comes out of the Sanctuary (Bema) through the North Door to the Soleas (even though the Royal Doors remain open following the Doxology) where he stands in his usual place and intones the Fervent Supplication Ektenia. Its Ecphony (by the priest): "For Thou art a merciful God and loves mankind, and unto Thee we send up glory, to the Father. . ." Then the deacon intones the Ektenia of Askings for which the Ecphony is: "For Thou art the God of mercies and of bounties and of love for mankind, and unto Thee we send up glory, to the Father. . ." Then the priest turns toward the people and blesses: "Peace be to all!" The response: "And to thy spirit." Deacon (or priest): "Let us bow our heads unto the Lord." The responses: "To Thee, O Lord." During this moment the priest prays the silent prayer, at its conclusion, the Ecphony: "For Thine it is to show mercy and to save us, O our God, and unto Thee we send up glory to the Father. . ." "Amen."

Q *THE GREAT DISMISSAL*

The deacon says: "Wisdom!" and goes into the Bema (Sanctuary) (if there is no deacon the priest says "Wisdom!") The singers: "Father, bless!" (Note: If a bishop is present, or in a cathedral, "Master, bless!") Priest: "Blessed is He Who is, Christ our God, always, now and ever, and unto ages of ages." Singers: "Amen." "Make firm, O God, the Holy Orthodox Faith and Orthodox Christians, unto ages of ages." Priest: "Save us, O Most Holy Theotokos!" Singers: "More honorable than the Cherubim. . ." Priest: "Glory to Thee, Christ God, our hope, glory to Thee." Singers: "Glory. . .both now. . .Amen. Lord, have mercy (thrice). Father bless." (or "Master, bless.") The priest pronounces the Dismissal. The Royal Doors and the Curtain are closed. No Amen is to be said or sung after the priest's Dismissal at any time. The Polychronion is sung. The priest blesses the people with his hand. The hand Cross is not used, nor is there a kissing of the Cross.

THE FIRST HOUR

The reader immediately proceeds to chant "Come, let us worship. . .", the Psalms 5, 89, 100 of the First Hour, "Glory. . .both now. . .Amen. Alleluia, alleluia, alleluia, glory to Thee, O God (thrice). Lord, have mercy (thrice). Glory. . . :" The Troparion of the day, "Both now. . .Amen." (First Hour Theotokion): "What name shall we give thee. . ." "Holy God. . .All-holy Trinity. . .Our Father. . ." The priest: "For Thine is the Kingdom. . ." "Amen." The Kontakion of the day. "Lord, have mercy" (40 times). "Thou, Who at all times and at every hour. . .", "Lord, have mercy" (thrice). "Glory. . .both now. . .Amen. More honorable than the Cherubim. . . In the Name of the Lord, Father bless!" (If a bishop is present, or in a cathedral, "Master, bless!")

The priest comes out to the Soleas before the Royal Doors, vested only in his epitrachelion; the Royal Doors and the Curtain remain closed. He says: "God be bountiful to us and bless us, and show us the light of Thy countenance, and have mercy on us." And this prayer: "Christ, the True Light, Who enlightens and sanctifies every man that comes into the world. May the light of Thy countenance shine upon us, that in it we may see the ineffable light. Correct our ways in the doing of Thy commandments, through the intercessions of Thine Immaculate Mother and of all Thy saints. Amen." The singers: (Tone 8) "We thy servants, O Theotokos, having been delivered from evils, offer unto thee songs of triumph and thanksgiving: O victorious leader of triumphant hosts. As thou hast might invincible, set us free from every calamity, that we may cry out to thee: Hail, O Bride without bridegroom." Then the priest says: "Glory to Thee, Christ God, our hope, glory to Thee." The singers: "Glory to the Father, and to the Son, and to the Holy Spirit, both now, and ever, and unto ages of ages. Amen. Lord, have mercy (thrice). Father, bless." (or "Master, bless.") The priest pronounces the Lesser Dismissal, facing the people, after which he bows to them, and returns to the Sanctuary.

Note: At the end of Orthros at which the Daily Doxology is read, there is no Dismissal. Immediately following "Make firm, O God, the Holy Orthodox Faith. . ." the First Hour is said. The Complete or Major Dismissal is made at the conclusion of the First Hour.

† †

XIV

DAILY ORTHROS

This Orthros is celebrated on the days which do not have prescribed a feast with the Polyeleos or with the Great Doxology. Directions for this service may be found in the Liturgicon, in the Typicon chapter 9, and in the Horologion.

The beginning of Daily Orthros follows the same pattern as Orthros. The first change occurs in the Kathismata. After each Kathismata there is the Kathisma (sedalen) to be used from the Octoechos, the (Lenten) Triodion or the Pentecostarion ('Paschal' Triodion), and during Prefeast (Proheortia) and Postfeast (Metheortia) from the Menaeon.

The Little Ektenia, and, after the Ecphony, immediately Psalm 50. The ektenia during the Daily Orthros may not be prescribed, as it will depend upon the feast coinciding with the weekday. Example: If on a Sunday (Saturday evening) there are prescribed three Kathismata, after each of the first two Kathismata there is an ektenia. There is none prescribed after the third Kathismata, but it is chanted after "Blessed art Thou. . ." There is no ektenia when the Kathisma (sedalen) is prescribed following each of the Kathismata as indicated in the above paragraph. On Saturdays or Sundays, during the Prefeast and Afterfeast, during feasts with the Allnight Vigil, feasts with the Polyeleos and the Great Doxology, and during the days using the Pentecostarion, an ektenia is said after each of the two Kathismata; but if the above feasts coincide with a weekday in Tessaracost, the ektenia is said only after the third Kathismata — none is said after each of the first two Kathismata.

"O God, save Thy people, and bless Thine inheritance. . ." is not said during the Daily Orthros except during Tessaracost when it is said by the priest (rather than by a deacon). The exceptions are Saturdays and Thursdays of the Great Kanon (St. Andrew of Crete when it is not said). It should be noted that this "Intercession" is said at the Altar when the Gospel is not brought out to the center of the temple

for veneration. The deacon, however, goes to the Soleas and normally faces the icon of the Saviour in the Iconostasis, or stands in the center (the Ambon), and chants the "Intercession." "Lord, have mercy" is sung twelve times after this Intercession. The Ecphony is, "Through the mercies and compassion. . ." In parochial practise the "Stichoi–chanting" which is found in the Psalter is normally omitted and the Kanon is sung immediately. Little Ektenia after the third Ode, and the Ecphony is: "For Thou art our God. . ." The Kontakion or the Kathisma (sedalen) is sung or read. After the sixth Ode the Little Ektenia, and the Ecphony is: "For Thou art the King of the world. . ." The Kontakion and the Oikos are sung or read. After the eighth Ode, "The Theotokos and Mother of Light. . .", "My soul magnifies. . .", and "More honorable than the Cherubim. . ."

After the ninth Ode, "It is truly meet to bless thee, O Theotokos. . . ," Little Ektenia, Ecphony, "For all the powers of heaven. . .", the Exapostelarion, and the stichera (if directive for the day so indicates). At the Orthros when the Doxology is read, the psalms of Praises (148-150) are done in this manner: The first choir sings the first half of the verse, "Praise the Lord from the heavens," and the refrain, "To Thee, O God, is due our song." Then, the first choir again sings the entire verse, "Praise the Lord from the heavens, praise Him in the heights." And, follows this with the refrain, "To Thee, O God, is due our song." Following the "Praises" the stichera are sung or read as indicated. The reader will read "Glory. . .both now. . .Amen." He will also read the stichera, and, "To Thee belongs glory, O Lord our God, and to Thee we send up glory. Glory to Thee Who has shown us the Light." The reader recites the Daily Doxology. If no stichera are given, the reader, after the Exapostelarion, says, "To Thee belongs glory. . .", and reads the Doxology.

The Ektenia, "Let us complete our morning prayer unto the Lord." The Ecphony, "For Thou art a merciful God. . .", "Peace be to all!" "And to thy spirit." "Let us bow our heads unto the Lord" (the priest says this). "To Thee, O Lord." "For Thine it is to show mercy. . ."

APOSTICHA

The stichera of the Aposticha are read or sung. These are found in the Octoechos. Then, "It is good to confess to the Lord, and to offer psalms to Thy Name, O Most High; to proclaim Thy mercy in the morning, and Thy truth every night." Then is read the Trisagion, etc, through "Our Father." The troparion for the feast or for the saint, "Glory. . .both. . .", the Theotokion (normally called the "Dismissal troparia").

In Holy Tessaracost, in place of the troparion and kontakion: "Standing in the temple of Thy glory, we contemplate the standing in heaven; O Theotokos, the door of heaven, open to us the door of thy mercy." "Lord, have mercy." (40 times) "Glory. . .both now. . .Amen." "More honorable than the Cherubim. . .", "In the Name of the Lord, Father, bless." Priest: "Blessed is He Who is, Christ our God, always, now and ever, and unto ages of ages." The singers or readers, "O Heavenly King, make firm the faith, guide the nations, give peace to the world, and preserve this holy church. Grant repose to our departed fathers and brethren in the dwelling place of the righteous. Receive us in repentance and confession. For Thou art good and loves mankind." Priest: "O Lord and Master of my life. . ." (Prayer of St. Ephrem and prostrations, three or sixteen).

On all days other than in Holy Tessaracost, after the "Dismissal troparia" the ektenia is said, "Have mercy on us O God. . . ," the Ecphony, "For Thou art a merciful God Who loves mankind. . ." "Amen." Priest: "Wisdom!" "Father, bless." "Blessed is He Who is. . ." "Amen. Make firm, O God, the Holy Orthodox Faith and the Orthodox Christians, unto ages of ages." There is no Dismissal, but immediately the First Hour is read.

DISMISSAL TROPARIA

Note: The directive on the Dismissal troparia is as follows: During the weekdays, except Wednesdays and Fridays, if there is no Prefeast or Postfeast, the troparion of the saint for the day is sung, one time, it is taken from the Monthly Menaeon. Should there be two saints, and there be a troparion for each saint in the Menaeon, the troparion of the first saint is sung, "Glory. . . ," and the troparion of the second saint. If in the Monthly Menaeon there is no troparion for a saint, the troparion is taken from the General Menaeon, according to the rank of the saint (can use the "general" or "common" troparion).

After the troparion, "Glory. . .both now. . .Amen," or, if there are two troparia, after "Both now. . .", on Mondays, Tuesdays, and Thursdays, the Theotokion is sung, on Wednesdays and Fridays the Staurotheotokion is sung, according to the Tone of the troparion of the saint. The Theotokion for the Saturday is found at the end of the Orthros and may be located at the end of the Monthly Menaeon and the Annotated Psalter under the title: "Dismissal Theotokia according to the troparia of the saints, sung throughout the year, during the Vespers, and at 'God is the Lord' during Orthros, and also at the conclusion of Orthros." Look for those in the section "at the conclusion of Orthros."

If the Proheortia or Metheortia coincides with any weekday, after the troparion for the saint or after the two troparia, the troparion of the Proheortia (Prefeast) or troparion of the Metheortia (Afterfeast) is sung. If there is no troparion given in the Menaeon for a saint, then, only the troparion of the Prefeast or Afterfeast is sung.

On Wednesday and Friday of Cheesefast week, during Great Holy Tessaracost, and the first three days of Passion Week, the Troparion is, "Standing in the temple. . .", see above, that which is listed for Tessaracost. However, should the Feast of Holy Annunciation or a saint with Polyeleos coincide, after "It is good to confess to the Lord. . .", the festal troparion is sung. For the first Saturday of Tessaracost, St. Theodore's Saturday, the Troparion is in Tone 2: "Great are the accomplishments of faith, for the holy martyr Theodore rejoiced in the fount of flames, as though in restful waters. For, being burned by fire, he was brought forth to the Trinity as sweet bread. Wherefore, through his intercessions, O Christ God, save our souls." And the Theotokion, Tone 2: "Exceedingly glorious and beyond all comprehension are thy mysteries, O Theotokos. For thou art sealed in purity and preserved in virginity. Thou art the acknowledged true Mother, who brought forth the True God: Pray unto Him to save our souls." On Saturdays of Holy Tessaracost (Quadragesima), the second, third and fourth Saturdays when the dead are commemorated, the Troparia are (Tone 2): "O Apostles, martyrs, prophets, hierarchs, venerables, and righteous; having accomplished your work well, and preserved the faith; and in having assurance with the Saviour, we pray you to intercede Him Who is good, for the salvation of our souls." "Glory. . ." (Tone 2), "Remember O Lord, Thy servants, for Thou art good. And forgive them their sins which they have committed in life. For no one is without sin, only Thee. And Thou art able to grant rest to the departed." "Both now. . .Amen." (The Theotokion, Tone 2) "Holy Mother of Light ineffable, we honor thee angelically, and piously magnify thee." On the Saturday of Meatfast and the Commemorative Saturday of Pentecost, the Troparia are: "Thou only Creator who, with profound wisdom, benevolently orders all things, and gives to all that which is useful: Give rest, O Lord, to the souls of thy deceased servants; for they have placed their trust in Thee, our Maker and Fashioner, and our God." "Glory. . .both now. . .Amen." "We have thee as a bulwark and a haven, and an intercessor well-pleasing unto God, whom thou has borne, O Theotokos without groom, the salvation of the faithful."

X V

THE THREE DIVINE LITURGIES

A St. John Chrysostom

The Liturgy of St. John Chrysostom is celebrated on all days which permit the celebration of the Holy Liturgy, except when the Liturgy of St. Basil the Great or the Liturgy of the Presanctified Gifts is directed.

The Liturgy follows the Third and Sixth Hours; but it combines with Vespers in the aggregate: Third Hour, Sixth Hour, Ninth Hour, Typica, Vespers, Liturgy, when Annunciation falls on a weekday (except Saturday, and thus replaces a Presanctified Liturgy) of the Holy Great Fast (Tessaracost-Quadragesima), or if Annunciation falls on the Monday, Tuesday, Wednesday or Friday of the Holy Passion Week.

The Liturgies of St. John Chrysostom and St. Basil the Great were adopted by all the Orthodox Churches as standard in the sixth century.

B St. Basil the Great

The Liturgy of St. Basil follows Third and Sixth Hours on January 1, also which is the Feast of St. Basil, on the five Sundays of the Great Fast, and on Nativity of Christ and Holy Theophany when they fall on Sunday or Monday. But it aggregates with Vespers on the Vigils of Nativity of Christ and Theophany when the feasts do not fall on Sunday or Monday, and the Liturgy of St. John Chrysostom is then celebrated on the feast days themselves; and on Great Thursday and Great Saturday.

When the Liturgy of St. John or the Liturgy of St. Basil combines with Vespers, the Prothesis (Proskomedea) is prepared during the stichera of "Lord, I call upon Thee. . ." (Kekregarion). The incensing takes place at the conclusion of the Prothesis in the customary manner. The Royal Doors are opened before the Little Entrance and are closed after "Gladsome Light. . ." and the Prokoemenon. They are again opened for the Trisagion, at the ecphony, and remain open (and are closed) as is the

custom during the regular celebration of the Liturgy.

C St. Gregory Theologos

The Liturgy of St. Gregory the Theologian (Liturgy of the Presanctified) always combines with Vespers in the aggregate: Third Hour, Sixth Hour, Ninth Hour, Typica, Vespers, Liturgy.

It is celebrated on all Wednesdays and Fridays of the Great Fast (Tessaracost-Quadragesima); on Thursday of the Great Kanon (of St. Andrew of Crete) in the fifth week of the Great Fast (but if Annunciation coincides, the Presanctified Liturgy is celebrated on the preceding Tuesday, and the Liturgy of St. John Chrysostom is celebrated on Thursday, the day of the feast); at the commemoration of great saints (for example, the forty Holy Martyrs or the Third Finding of the Head of the Forerunner), on weekdays (except Saturdays) of the Great Holy Fast; and on Monday, Tuesday and Wednesday of Holy Great Passion Week.

If Annunciation coincides with any of the days on which the Presanctified is scheduled, it is replaced by the Liturgy of St. John Chrysostom which combines with Vespers.

D Non-liturgical days

The celebration of the Holy Liturgy is ordinarily forbidden on the following days:

1) On Wednesday and Friday before Cheese-fare Sunday. If the Feast of the Meeting of The Lord (February 2) or the Temple Feast coincide with either Wednesday or Friday of Cheese-fare week, the Liturgy of St. John Chrysostom is celebrated. If the Feast of Three Saints (January 30) or the Finding of the Head of St. John the Forerunner (February 24) coincides with either Wednesday or Friday of Cheese-fare week, the Liturgy is transferred to Tuesday or Thursday (day preceding the coincidence) of Cheese-fare week.

2) On Mondays, Tuesdays and Thursdays during the Holy Great Tessaracost, except when Annunciation coincides, then the Liturgy of St. John Chrysostom is celebrated. In the event that the Temple Feast coincides, or a feast of a great saint, then the Liturgy of the Presanctified is celebrated.

3) On Holy Great Friday, except should Holy Annunciation coincide, then the Liturgy of St. John Chrysostom is celebrated – with specific aggregates.

4) On Friday December 22 or 23 with Nativity of Christ falling on Sunday or Monday, and on Friday January 3 or 4 with Theophany falling on Sunday or Monday.

XVI

THE PRIEST'S AND THE DEACON'S DEVOTIONAL PREPARATION FOR CELEBRATING THE HOLY LITURGY

A liturgical day begins in the evening. Thus, the preparation for a Holy Liturgy begins on the preceding evening. The following devotional order must be observed:

I. Celebrate the Vespers. Should it be impossible to celebrate Vespers, it should be read privately.

A. The Aftersupper should be read.

II. At the Aftersupper the following order is followed for the Kanons:

A. *The Kanon to the Most Sweet Jesus.*

B. *The Intercessory Kanon to the Mother of God* (sometimes referred to as the *Paraclesis*, or, the Kanon to the Theotokos of the Aftersupper which is found in the Octoechos – for the day.

C. *The Kanon to the Guardian Angel.*

III. The prayers before retiring.

IV. In the morning before the Liturgy, one must read (or listen to the prayers being read by a deacon or a server) *The Acolouths in Preparation for Holy Communion (Office in Preparation for Holy Communion).* One must not celebrate the Holy Mystery, nor partake of the Holy Communion if this "Office" is not fulfilled.

Weekday Preparation

In preparing for the participation in a weekday Holy Liturgy, numbers I, III and IV given in the above outline are to be observed. The following changes are to be made in section II of the above:

1. In preparing for a Monday Liturgy, *The Kanon to the Bodiless Powers* is added after B., whereas, C. *Kanon to the Guardian Angel,* may be omitted.

2. In preparing for a Tuesday Liturgy, observe the following:

A. *The Kanon to the Lord Jesus* (The Octoechos contains a "Penitential Kanon" which may be used.) B. The *Paraclesis to the Theotokos.* C. *The Kanon to St. John the Forerunner and Baptist.* D. *The Kanon to the Guardian Angel.*

3. For a Wednesday Liturgy: A. *The Kanon to the Most Sweet Jesus.* B. *The Kanon to the Theotokos the Hodegetria.* (Another Kanon to the Theotokos may be used, if desired.) C. *The Kanon to the Guardian Angel.*

4. For a Thursday Liturgy: A. *The Kanon to the Lord Jesus* (The "Penitential" from the Octoechos may be used). B. *The Paraclesis to the Theotokos.* C. *The Kanon to the Guardian Angel.* D. *The Kanon to the Holy Apostles.* E. *The Kanon to St. Nicholas* (optional).

5. For a Friday Liturgy: A. *The Kanon to the Venerable and Life-creating Cross.* B. *The Paraclesis to the Theotokos.* C. *The Kanon to the Guardian Angel.*

6. For a Saturday Liturgy: A. *The Kanon to the Most Sweet Jesus.* B. *The Akathistos to the Theotokos.* C. *The Kanon to the Guardian Angel.* D.*The Kanon to All Saints.* E. *The Kanon for the Dead.* ("E" is not given in the **Psalter** (Moscow, 1960. pp. 499-500), but is indicated in **Ustav** (K. Nikolsky, S. Petersburg, 1900. p. 372.).

PASCHALION

During the Paschal season, each of the weekdays is not given over to the "weekday commemoration" – the Holy Resurrection is celebrated – therefore, it is not necessary to follow the above outline for "Weekday Preparation." Instead, "I" of the outline is fulfilled; in place of section II, it suffices to read the *Kanon for Pascha;* but sections III and IV are fulfilled.

XVII

GENERAL DIRECTIONS FOR CELEBRATION OF THE LITURGY

A INCENSING

Before the beginning of the "Liturgy of the Catechumens" the entire temple must be incensed, according to the order prescribed in the chapter on Incensing.

B ANTIPHONS

The prescribed antiphons or the typical psalms "Bless the Lord, O my Soul," and "Praise the Lord, O my Soul," must not be shortened or omitted.

The Beatitudes must be sung in their entirety. It is recommended that at the singing of the stikhiria (taken from the Kanon of Orthros) set in the Beatitudes, the tone for singing them ought to be the same as indicated in the Kanon. This takes less than five minutes to do and is much more edifying than the singing of complicated compositions of "In Thy Kingdom" in a secular operatic mode. During the singing of the Beatitudes do not interrupt with the deacon's "Let us pray to the Lord." This deacon's petition like the reading of the priest's Entrance Prayer, "Master, Lord. . ." must be said quietly.

C LITTLE ENTRANCE

In singing the Troparia after the Little Entrance on ordinary days (the week-days), the following general order must be observed: 1) the troparion of the temple, 2) troparion for the day, 3) troparion of the saint from the Menaeon and the kontakia in this same order. On weekdays after "Glory" the Kontakion, "With Thy Saints give rest. . ."

(if need be) and then after "Both now and ever. . ." the Kontakion: "O Protection of Christians. . . ." However, under no circumstances may "With Thy Saints" be sung after "Both now and ever . . ." Instead, the Theotokion of the Theotokos Temple is always sung if the temple is not dedicated to Christ, or, sing: "O Protection of Christians . . ."

In temples dedicated to Christ the following differences are to be noted: on weekdays the temple troparion is sung first in the order of the troparia, and its kontakion after "Both now and ever. . . ." On Sundays, the troparion and kontakion for the temple of Christ are not sung at all for they are replaced in those instances by the Resurrection troparion and kontakion in the Sunday's tone.

In temples dedicated to the Theotokos: a) on weekdays, first the troparion of the temple and the kontakion after "Both now and ever. . . ;" b) on Sundays, the Theotokos troparion follows the troparion of the Sunday while the Theotokos Kontakion follows "Both now and ever . . ."

The exclamation: "Lord, save the God-fearing. . . ," is not to be used. Immediately after the last kontakion the priest exclaims: "For Holy art Thou, O our God. . ." and the deacon: "and unto ages of ages." The deacon's exclamation: "Lord, have mercy" before "For Holy. . ." is used only during the Archiereical Liturgy.

D EPISTLE AND GOSPEL LESSONS

The set daily lessons (lections) of the Epistle and Gospel are never omitted. In cases where a major or great feast falls on a weekday, the regularly scheduled lessons for that day (both Epistle and Gospel) are read at the previous day's Liturgy together with that day's lessons as if they are a single lesson.

The incensing before the Gospel must not begin during the Prokoemenon or at the beginning of the Epistle, but at the end of the reading of the lesson and during the Alleluaria. This is a "lesser incensing," i.e., after incensing the Holy Altar and Sanctuary, then incense only the two icons—the Saviour and the Theotokos icons (not the entire Iconostasis), and then the clergy and the people.

The "Alleluaria" must be sung and read not only at Feast Day liturgies, but also during the weekday liturgies.

E EKTENIAS

At the Ektenias the following is proper: 1) "For our great lord and father, the most

holy Patriarch . . . . . , and our Most Reverend Patriarchal Vicar, Bishop . . . . . ." 2) "For our divinely protected country, the authorities and armed forces, let us pray to the Lord" (in the Great Ektenia), while at the Ektenia of Fervent Supplication, instead of "let us pray to the Lord," add "and that we may pass all our life in peace, godliness and sanctity."

During the Ektenia of Fervent Supplication – prayers, and/or petitions, may not be inserted by personal desire, but only by a Patriarchal directive.

On Sundays and on Great Feast Days during Liturgies, it is not permitted to say the Ektenia for the Dead with the readings of the names aloud (exception: in case of funeral). In those places where audible commemoration has become a tradition, (reference is to cemetery churches which hold regular services even on Sundays), the reading should be done by the participation of all (many) priests and deacons so as not to prolong needlessly the Services and disrupt the proper order of the Liturgy. During the reading of names a very subdued singing of "Lord, have mercy" may be permitted so as not to drown out the reading.

F GREAT ENTRANCE

At the Great Entrance the deacon pronounces: "Our great lord and father, the Most Holy Patriarch . . . . . , may the Lord God remember in His Kingdom always, now and ever, and unto ages of ages." Priest: "Our Most Reverend Patriarchal Vicar, . . . , Bishop of . . . . , may the Lord God remember in His Kingdom. . ." and "All of you Orthodox Christians may the Lord God remember in His Kingdom, always, now and ever, and unto ages of ages."

The commemorations which bishops recite here must not be usurped by priests.

G ROYAL DOORS

During the celebration of the Liturgy the Royal Doors are opened only: 1) for the Little Entrance and remain open until the Ektenia of the Catechumens, 2) for the Cherubimic Hymn and to the end of the Great Entrance, 3) at the Communion of the Faithful and remain open to the end of the Liturgy (Note: In this country the Royal Doors are opened at the beginning of the Liturgy and remain open until the Ektenia of the Catechumens. Metropolitan Boris, of blessed memory, gave his blessings for this practice to be used in the Exarchate in America. Some priests are given special permission to celebrate with Royal Doors open as much as Bishops, as a mark of their rank).

H THE POLYCHRONION

At the dismissal, the polychronion *(Many Years)* should be sung: "Our great lord and father . . . . , the Most-holy Patriarch of Moscow and all Rus, and our Most Reverend Patriarchal Vicar . . . . , Bishop of . . . . ; the brethren of this holy temple and all Orthodox Christians; O Lord preserve them for many years."

I MOLEBENS

At the solemn Molebens the *Many Years* is pronounced as follows: 1) The great lord and father, our Most-holy Patriarch of Moscow and all Rus' and of the Holy Trinity – St. Sergius Laura the Sacred-Archimandrite . . . . , together with all his divinely protected flock; and our Most Reverend . . . . , Metropolitan or Archbishop or Bishop, etc., and the entire blessed council; grant O Lord, prosperity and peaceful life, health and salvation and furtherance of all good things, and preserve them for many years.

2) Prosperity and peaceful life, health and salvation, and the furtherance in all goodness, grant, O Lord to our divinely protected country, the authorities and the armed forces and preserve them for many years.

3) In special instances with the blessing of the celebrating prelate the following may be used: "The Pastor and brethren of this holy temple; all those present here praying and all Orthodox Christians; grant them O Lord, peace, health and salvation, and in all things goodness, and many years."

J ARCHIEREICAL OR HIERARCHICAL LITURGY

At Archiereical Liturgies after "Among the first remember O Lord . . . ," the protodeacon says the following: "Our great lord and father. . . . , the most holy Patriarch of Moscow and all Rus, and our Most Reverend Patriarchal Vicar Bishop . . . . , offering these Holy Gifts unto our Lord God; for the Most Reverend Metropolitans, Archbishops, bishops and for all priestly and monastic orders; for our divinely protected country, the authorities and armed forces; for the peace of the whole world, for the good estate of God's holy churches; for the salvation and help of those who labor and serve with all care and in fear of God; for the repose, the remission, and forgiveness, and blessed memory of all Orthodox fallen asleep; for the salvation of all here present, and for those we have in our intentions, and for all men and for all women."

(The Church Kalendar, 1947, p. 51.)

XVIII

CONCELEBRATION OF THE LITURGY BY PRIESTS

A PRAYERS BEFORE LITURGY

All priests who will concelebrate the Liturgy must together recite the Entrance Prayers (before the Liturgy). The celebrant in the epitracheleon, the other priests in riasons and kamilavkia (if in this rank) but without epitrachelia, the deacons in riasons, kiss the Holy Altar (before kissing the Holy Altar the kamilavkia are removed) and exit from the Sanctuary through the North and South Deacon's doors to the soleas.

On the soleas all the clergy stand in a single row in front of the Royal Doors, – the celebrant is in the center. The celebrant softly offers the beginning: "O God, cleanse me a sinner" (thrice) and all clerics make the Sign of the Cross and a metania (thrice). Then, the deason: "Master, bless." The celebrant: "Blessed is our God. . ." The deacon: "Amen. O Heavenly King. . . Trisagion. . . Our Father. . ." and the other prayers. Before reciting the troparion "We reverence Thy spotless icon. . ." all priests remove the kamilavkia. make a prostration on weekdays or a metania on Sundays and Duodenary Feasts, and kiss the icon (the small one) of the Saviour, in order of rank. The same procedure is used for the next troparion, "For as much as thou art. . ." and the icon (small) of the Theotokos is kissed. All priests, heads bowed, recite silently: "Lord, stretch forth Thy hand. . .", then the celebrant bows to those on the right, then to those on the left, then the priests on the right side bow to those on the left, and the priests on the left bow to those on the right. All priests turn and bow to the people, the celebrant enters through the right Deacon's door first, and those on the right side follow him, while those who stood on the left enter the Sanctuary through the left Deacon's door. In entering the Sanctuary, the icons on the Deacon's doors are kissed. Upon approaching the Holy Altar one metania is made and the Holy Altar is kissed, then all priests go to vest.

B PROTHESIS

The Prothesis is celebrated by the youngest priest, or the priest assigned. After conclusion of the Prothesis, during the readings of the Sixth Hour, the deacon incenses the Sanctuary and the entire temple. There is no reason to omit the complete incensing.

C LITURGY OF THE CATECHUMENS

Before the beginning of the Liturgy of the Catechumens all priests take their places at the side of the Holy Altar in order of their rank. The celebrant stands in front of the Holy Altar and the deacons at his right and left sides facing the front corners of the Holy Altar. The celebrant offers audibly (for the priests to hear): "O God, cleanse me a sinner." All the clergy, together with the celebrant, make the sign of the Cross and bow three times (metania). After this the celebrant with upraised hands (palms toward him) recites the prayer: "O Heavenly King. . .", "Glory to God in the highest. . .", "O Lord open thou my lips. . ." After each prayer all clergy make the Sign of the Cross and a metania; however, no one other than the celebrant raises his hands nor recites the prayers audibly. The deacons then receive their blessings from the celebrant to begin the Liturgy of the Catechumens.

During the Liturgy, the concelebrating priests are not permitted to converse with one another, but must remain in their respective places and read all prayers silently. The ecphonies from the Little Ektenia to the Little Entrance are said in turn by the assisting priests.

D LITTLE ENTRANCE

During the singing of "In Thy Kingdom. . ." or, the Antiphon at the time of the Little Entrance, the celebrant and the deacon make two metania, the celebrant kisses the Holy Gospel and hands it to the deacon. The deacon goes to the High Place. After this the celebrant and all the priests make the Sign of the Cross and a metania, kiss the Holy Altar (according to practice each in his respective place), the celebrant does not kiss the Holy Altar, and follow the deacon according to his rank, first, the youngest. On the soleas the priests take the same places as at the Holy Altar. If there is no deacon, the celebrant himself carries the Holy Gospel. During the procession "Let us pray to the Lord" and "Lord have mercy" and the prayer of the Entrance are said **quietly without an interruption in the singing** of the Third Antiphon. On the soleas, the deacon, after having received the celebrant's blessing for the Entrance, brings to him the Gospel to kiss, and, after the completion of all the "Beatitudes" of the Antiphon, stands under the arch of the Royal Doors and says: "Wisdom, Attend!" raises the Holy Gospel but does not make the Sign of the Cross with it.

The Deacon enters the Sanctuary and places the Holy Gospel on the Holy Altar. If there is no deacon, "Wisdom, Attend!" is exclaimed by the celebrant, making the Sign of the Cross with the Gospel, and then places it upon the Holy Altar. After this, he kisses the small icon of the Saviour at the Royal Doors; blesses the Altar Boys, and kisses the small icon of the Theotokos at the left side of the Royal Doors. The priests kiss only one icon – the icon on his own side.

E THE TRISAGION

After the singing of the troparia and the kontakia, the celebrant exclaims: "For holy art thou. . ," the deacon exits through the Royal Doors, turning toward the people as he completes the Ecphony: "And unto ages of ages." The deacon's petition: "Let us pray to the Lord," before the priest's Ecphony: "For holy art thou. . ." is not permitted, where this is being done it is a grave error. During the singing of the "Trisagion," the celebrant recites quietly the Trisagion himself (thrice) independently of the singing order, kisses the Holy Altar, goes to the High Place and stands to the south side of it (not in the center). Only bishops are permitted to stand or sit on the High Place (Throne). The priests also kiss the Holy Altar and stand to each side of the High Place according to their rank.

F EPISTLE AND GOSPEL LESSONS

Before the Ecphony "Peace be to all" the celebrant bows to the right and to the left to the priests. If there is no deacon, the incensing before the Gospel Lesson (during the Alleluaria) is done by the third priest (if three are concelebrating). The second priest, after the Epistle, bows to the celebrant, goes to the Holy Altar and gives the Gospel to the deacon. If there is no deacon, the Gospel is read at the Holy Altar by the celebrant. (The practices permitted by our American Exarchs of facing the people when reading the Gospel is not out of place). After the Gospel has been read the celebrant receives the Holy Gospel from the deacon, gives it to the second priest who in turn places it (on edge – so it stands) upon the Holy Altar directly in front of the Holy Tabernacle.

G EKTENIA OF FERVENT SUPPLICATION

During the Ektenia of Fervent Supplication at the petition for the Patriarch, the celebrant opens the lower half of the Antimension; and, during the Ektenia of the Catechumens at "That He will reveal to them the Gospel of Righteousness" the first two assisting priests open the upper half of the Antimension, make the Sign of the Cross, and bow to the celebrant.

The Ecphony for the Ektenia of Fervent Supplication is said by the celebrant. The other Ecphonies up to the Cherubimic Hymn are said in turn by the priests or as directed by the celebrant.

H GREAT ENTRANCE

At the Cherubimic Hymn only the celebrant elevates his hands and recites audibly:

"Let us who. . ."

At the Great Entrance the deacon exclaims: "Our great lord and father, the Most Holy Patriarch . . . . , may the Lord God remember in His Kingdom always, now and ever and unto ages of ages."

The celebrant: "Our Most Reverend Patriarchal Vicar, (name), Bishop of (name), may the Lord God remember in His Kingdom always, now and ever and unto ages of ages."

The second priest: "All you Orthodox Christians may the Lord God remember in His Kingdom always, now and ever and unto ages of ages."

The remaining priests remain silent. It is not recommended that any additions whatsoever be made, just to allow priests to have a part to recite.

I THE ANAPHORA

After the Cherubimic Hymn all the priest's Ecphonies are said by the celebrant. During the Eucharistic Kanon, in accordance with the established practices of all Orthodox Churches, the celebrant faces the people and blesses them with his hand as he says: "The grace of our Lord. . .". The next Ecphony (and the others) "Lift up your hearts" **is said facing the Holy Altar.** During the Elevation of the Holy Gifts at "Thine own of Thine own. . ." the celebrant does not make a Cross over the Antimension with the Chalice and Discarion.

At "Especially our most Holy, Immaculate, Most blessed and glorious Lady. . ." the celebrant incenses the Holy Gifts. **(three times three)**

J RECEIVING HOLY COMMUNION

Before receiving Holy Communion the celebrant says: "O God, cleanse me a sinner (thrice and three metanias), then recites: "Remit, forgive. . .", and bows to the co-celebrants and says: "Bless me, holy fathers, and forgive me a sinner." The co-celebrants likewise bow to him. Then the celebrant turns to the west and with the same words asks forgiveness of the faithful. Afterwards while he says: "Lo, I draw near unto the King Immortal and our God" he makes a prostration on weekdays (Sundays and Duodenary Feasts a metania), kisses the edge of the Holy Altar and places the Immaculate Body of Christ in the palm of his right hand with his left and goes to the right side of the Holy Altar where the second priest stood. Then all the priests, standing on the right side, move to the left side (by way of the High Place) and stand in line according to their rank to receive the same Immaculate Body of Christ. The second priest, placing the Pure Body of Christ in his hand, does **not** go around the celebrant, but returns by way of the left side of the Holy Altar and stands next to him. The priests

are not to pass behind the backs of other priests while holding the Body of Christ in their hands. Therefore, the priests in line to receive must stand far enough away from the Holy Altar to allow the passing of priests with the Body of Christ. When all the priests have taken the Body of Christ, the celebrant returns to the center at the Holy Altar and recites (for all to hear) the Communion Prayer: "I believe O Lord and I confess. . .". At the end of the prayer all the priests consume the Body of Christ. The celebrant then partakes of the Holy Chalice and gives the deacons the Most Pure Body of Christ. If only one priest and deacon (s) celebrate, the deacon receives the Body with the priest and consumes the Body together with the priest. For receiving the Most Precious Blood all the co-celebrants approach from the right side of the Holy Altar, make a partial metania, and say before sipping; "The Precious Blood of our Lord. . ." After all the priests have received, the celebrant communicates the deacons. All priests, except the one who will consume the Holy Gifts, partake of warm water with wine and antidoron.

K THANKSGIVING

At the Ecphony: "Always, now and ever and unto ages of ages" the celebrant makes the Sign of the Cross with the Holy Chalice (blessing the Faithful) standing in the arch of the Royal Doors recalling the last blessing of our Lord Jesus Christ on Mt. Olivet before His Ascension.

During the Ektenia: "Attend! Having received the Divine, Holy. . ." the celebrant kisses the Antimension and the sponge, folds the Antimension. The first priests on his right and left assist him. The next two priests (if there be any) move the Holy Gospel and stand it on the Antimension, and when the celebrant exclaims: "For thou art our sanctification. . . ," he makes the Sign of the Cross over the Antimension with the Gospel, kisses the Gospel, and lays it on the Antimension.

The Prayer before the Ambon is usually read by the youngest priest. Before exiting from the Sanctuary, he makes the Sign of the Cross, kisses the Holy Altar, and bows to the celebrant. After reading the prayer, he returns to the Sanctuary and makes the Sign of the Cross and bows to the celebrant.

If the celebrant delivers a sermon following "Blessed be the name of the Lord. . . ," all co-celebrating priests stand on the soleas and are attentive.

L THE DISMISSAL

For the dismissal, all the clergy exit from the Sanctuary, through the Royal Doors. The celebrant says the dismissal with the hand cross. All the clergy venerate the Cross, return to the Sanctuary, **read the Thanksgiving Prayers,** before unvesting.

(The Church Kalendar, 1947, pp. 53-54.)

XIX

DIRECTIONS FOR CLERGY-SERVERS AT THE ARCHIEREICAL CELEBRATION OF THE LITURGY

(LITURGY of ST. JOHN CHRYSOSTOM)

A THE PROTHESIS (PROSKOMEDEA)

The Prothesis (Oblation) is celebrated early by the assigned priest, and before the arrival of the Prelate (archiereos) at the temple. This priest, together with one of the deacons, recites the Entrance Prayers, and fully vests. Those Prosphora (three Altar-Breads) from which the Lamb is removed, the one for the living, and the one for the departed, should be extra large. The priest must take into consideration the number of communicants (both clergy and people) when cutting out the size of the Lamb. Also, a sufficient amount of wine ought to be poured into the Chalice, depending on the number of servers and communicants.

B GREETING THE PRELATE

The participating clergy must come to the temple long before the Bishop arrives, in order to vest, (such as: sub-deacons, readers, Altar boys, etc.) and prepare everything that is necessary. The sub-deacons lay out the Bishop's vestments, place the eaglets *(orletzi)* on the Ambon before the icons of the Saviour, the Theotokos, and the icon of the Temple; at the foot of the Ambon, and on the carpet near the entrance doors of the temple. As the Bishop approaches the temple, all the clergy exit from the Sanctuary (Royal Doors are closed but the curtain is drawn open) through the northern and

southern doors and stand near the entrance (within the temple). They are vested in Riasons, Crosses, and Kamilavkon or Skouphos. The priests stand in pairs according to their rank, the eldest nearest the temple doors. The fully vested priest, celebrant of the Prothesis, stands in the center between the last two priests (youngest), and holds the Altar hand Cross on a tray which is covered with an Aer. The protodeacon and the first deacon, holding the trikirion and dikirion respectively, and each holds an incenser, the candle-bearer stands between them, all facing the entrance doors and are about a yard away from the clergy.

The Bishop, upon entering the temple, stands on the eaglet, and all clergy make the Sign of the Cross (3 times) turn, and bow to the Bishop, who in turn blesses them.

(a) As the Bishop enters the vestibule of the temple, the choir should sing majestically, not hurried, **FROM THE RISING TO THE SETTING OF THE SUN, IS THE NAME OF THE LORD TO BE PRAISED. BLESSED BE THE NAME OF THE LORD, FROM HENCEFORTH AND FOREVER.** It is then customary for the choir to pause until the pastor greets the Bishop, and, if the Bishop makes a reply, to wait until the priests have kissed the Cross before the choir proceeds to sing "It is truly meet. . . . "

(b) If the liturgical season does not call for the singing of "It is truly meet. . . ," the proper "in place of" is sung: at Paschaltide, "The Angel cried. . . ," etc.

The choir sings: "It is truly meet" softly, melodiously and unhurriedly. The protodeacon says: "Wisdom!" and recites: "More honorable than the Cherubim. . . ," "Glory, Both now. . . ," "Lord, have mercy" (thrice), "Most Reverend Master, Bless," "Amen," conforming to necessary allowance for the element of time so the Bishop will be ready for the ecphony. At this same time, the sub-deacons put the Mandyas (Mantle) on the Bishop, who makes one bow, receives the Cross from the priest, and kisses it while the priest kisses the Bishop's hand and goes back to his position. The priests, according to their rank (eldest first) kiss the Cross and the Bishop's hand. The priest who celebrated the Prothesis is last to kiss the Cross. The Bishop again kisses the Cross, places it on the tray as the priest kisses his hand, goes to his position, and bows together with the other priests to the Bishop's blessing. He then proceeds with the Holy Cross to the Royal Doors, turns left and enters the Sanctuary through the northern door and places the Cross upon the Holy Altar. The candle-bearer follows the priest but stops at the foot of the Ambon in front of the Theotokos icon. The protodeacon and the deacon follow the

candle-bearer but turn occasionally to incense the Bishop, who follows them. All the priests, in pairs – youngest first – follow the Bishop and stand behind him when he stops on the Eaglet at the foot of the Ambon. The protodeacon is to the right of the Bishop, having given the trikirion and the incenser to the sub-deacon. The sub-deacon, and the first deacon go into the Sanctuary. The protodeacon says: "Master, bless." The Bishop: "Blessed is our God. . . "

The protodeacon recites the prescribed "Entrance Prayers." When the protodeacon begins to recite: "Open unto us the door. . . , " the Bishop hands his Pastoral Staff (Crozier) to the staff-bearer, ascends the Ambon and venerates the proper icons as the protodeacon recites the troparia: "We do homage. . . " and "O Theotokos, in that Thou. . . , " the Temple troparion, while the prayer: "Lord, stretch forth Thy hand. . . , " (head is uncovered) is recited by the Bishop at the Royal Doors: The Bishop replaces the klobuk upon his head, and makes the Sign of the Cross (three times), takes his Staff, turns and blesses the people to three sides from the Ambon as the choir sings: "Ton Despotin." He then goes to the center of the temple to the kathedra – the place of vesting. The priests line up in pairs facing each other near the kathedra, make a metanie toward the Altar, turn and receive blessings from the Bishop, then enter the Sanctuary through the northern and southern doors and proceed to vest.

C VESTING THE BISHOP

As the Bishop descends from the Ambon and toward the kathedra, the sub-deacons, servers, and book-bearer (who at this time comes carrying a round tray), the second deacon with the Bishop's vestments, and the first deacon with two incensers, exit from the Sanctuary. The first deacon gives one of the incensers to the protodeacon and both deacons stand at the foot of the Ambon facing the Bishop. The book-bearer receives, on the tray, the Bishop's klobuk, panagia, and the chetki (prayer beads) and takes them into the Sanctuary. The sub-deacon stands in front of the Bishop with the vestments, (where necessary and there are not sufficient number of servers an appropriate analogion may be used for the vestments).

The protodeacon and the first deacon make a metanie before the Royal Doors and the protodeacon exclaims: "Most Reverend Master, bless the incenser!" After the blessing, the first deacon says: "Let us pray to the Lord," and the protodeacon recites:

MAY THY SOUL REJOICE IN THE LORD, FOR HE HAS CLOTHED THEE WITH THE VESTMENT OF SALVATION, AND WITH THE ROBE OF GLADNESS HAS HE COVERED THEE. HE HAS SET A CROWN UPON THY HEAD, LIKE UNTO A BRIDEGROOM, AND AS A BRIDE ADORNS HERSELF WITH JEWELS, SO HE HAS ADORNED THEE.

The choir sings: "May thy soul rejoice. . . " (beginning only after the protodeacon starts to recite the prayer).

After the Bishop blesses the vestments, the sub-deacons vest him beginning with the sticharion and then in proper order vest him with the other vestments, and as each vestment is put on, the deacon says: "Let us pray to the Lord," and the protodeacon recites each appropriate vesting prayer.

(FOR THE EPITRACHELION:)

BLESSED IS GOD WHO POURS OUT HIS GRACE UPON HIS PRIESTS, AS MYRRH UPON THE HEAD, WHICH RAN DOWN THE BEARD, THE BEARD OF AARON, WHICH RAN DOWN TO THE HEM OF HIS GARMENT.

(FOR THE ZONE (GIRDLE):)

BLESSED IS GOD, WHO GIRDS ME WITH STRENGTH, AND MAKES MY PATH BLAMELESS. HE HAS GIVEN ME FEET LIKE THOSE OF A HART, AND HAS SET ME ON HIGH.

(FOR THE RIGHT EPIMANIKEON (CUFF):)

THY RIGHT HAND, O LORD, IS GLORIFIED IN STRENGTH. THY RIGHT HAND, O LORD, HAS SHATTERED THINE ENEMIES, AND THROUGH THE MULTITUDES OF THY GLORIES THOU HAS CRUSHED THINE ADVERSARIES.

(FOR THE LEFT EPIMANIKEON:)

THY HANDS HAVE MADE ME AND FASHIONED ME. ENLIGHTEN MY MIND, AND I SHALL LEARN THY COMMANDMENTS.

(FOR THE PALITZA:)

GIRD THY SWORD UPON THY THIGH, O MIGHTY ONE, IN THY COMELINESS AND IN THY BEAUTY. GO FORTH AND PROSPER, AND REIGN, BECAUSE OF TRUTH AND MEEKNESS, AND RIGHTEOUSNESS. THY RIGHT HAND SHALL GUIDE THEE WONDROUSLY, ALWAYS, NOW AND EVER, AND UNTO AGES OF AGES. AMEN.

(FOR THE SAKKOS:)

THY HIGH PRIESTS, O LORD, SHALL CLOTHE THEMSELVES WITH RIGHTEOUSNESS, AND THY HOLY ONES SHALL REJOICE WITH JOY, ALWAYS, NOW AND EVER AND UNTO AGES OF AGES. AMEN.

(FOR THE OMOPHORION:)

WHEN THOU HAD TAKEN UPON THY SHOULDERS HUMAN NATURE WHICH HAD GONE ASTRAY, O CHRIST, THOU DID BEAR IT TO HEAVEN, UNTO THY GOD AND FATHER, ALWAYS, NOW AND EVER, AND UNTO AGES OF AGES. AMEN.

(FOR THE CROSS:)

WHOSOEVER WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME, ALWAYS, NOW AND EVER, AND UNTO AGES OF AGES. AMEN.

(FOR THE (FIRST) PANAGIA:)

MAY GOD CREATE IN THEE A CLEAN HEART AND RENEW A RIGHT SPIRIT WITHIN THEE, ALWAYS, NOW AND EVER, AND UNTO AGES OF AGES. AMEN.

(FOR THE SECOND PANAGIA (IF THERE BE ONE):)

MAY THY HEART UTTER THE GOOD WORD AND THOU SHALL SPEAK OF THY DEEDS UNTO THE KING, ALWAYS, NOW AND EVER, AND UNTO AGES OF AGES. AMEN.

(FOR THE MITRE:)

THE LORD HAS SET UPON THY HEAD A CROWN OF PRECIOUS STONES: THOU ASKED LIFE OF HIM, AND HE SHALL GIVE THEE LENGTH OF DAYS, ALWAYS, NOW AND EVER, AND UNTO AGES OF AGES. AMEN.

As the omophorion is being put on the Bishop, the Mitre, the Cross, the Panagia, and a comb are brought forth from the Sanctuary on a tray.

The dikirion and trikirion are brought out of the Sanctuary and are given to the sub-deacons who hand them to the Bishop. The deacon says: "Let us pray to the Lord," and the protodeacon exclaims the Evangelic words:

MAY THY LIGHT SO SHINE BEFORE MEN THAT THEY MAY SEE THY GOOD WORKS AND GLORIFY OUR FATHER WHO IS IN HEAVEN, ALWAYS, NOW AND EVER, AND UNTO AGES OF AGES. AMEN.

The choir responds with "Ton Despotin. . ." and the Bishop blesses the people (to all four sides from the kathedra) and hands back the trikirion and dikirion to the sub-deacons. The singers on the kliros (front choir) then sing: "Is Polla Eti. . ." (three times). The sub-deacons stand on each side of the protodeacon and deacon, who incenses the Bishop (three times three) and then all of them turn and bow toward the Royal Doors and to the Bishop. The sub-deacons take the incensers, go into the Sanctuary, while the protodeacon and the deacon approach the Bishop, receive his blessings, and kiss his hand. The protodeacon stands off to the side and in back of the Bishop, while the deacon goes into the Sanctuary.

D HOURS

When the Bishop blesses the people with the trikirion and the dikirion, the priest

(celebrant of the Prothesis) exits from the Sanctuary via the southern door, and the reader via the northern door to the kathedra and stand opposite each other, the priest to the right of the Bishop. Then both make the Sign of the Cross (thrice) and bow toward the Altar, turn, and simultaneously with the protodeacon, the deacon, and sub-deacons bow to the Bishop. After the kliros choir completes "Is Polla Eti. . . ," the priest offers the ecphony of blessing for the reading of the Hours: "Blessed is our God. . . . " The reader: "Amen," and begins the usual reading of the Third-Sixth Hours. After each ecphony, the priest and the reader bow to the Bishop. Instead of the ecphony, "Through the prayer of our Holy Fathers, O Lord, Jesus Christ our God, have mercy on us," the priest says, "Through the prayers of our Holy Master, O Lord, Jesus Christ our God, have mercy on us," and the reader responds: "Master, bless."

During the first Trisagion, the first and the second deacons exit from the Sanctuary to the Ambon with the incensers, bow toward the Royal Doors, and at the ecphony by the priest: "For Thine is the Kingdom. . . . , " bow to the Bishop together with the reader and the priest. The deacons, having thus received the Bishop's blessing, return to the Sanctuary and incense the Holy Altar, the entire Sanctuary, the Iconostasis; then coming down to the base of the Ambon, they incense the Bishop three times three, the priest and the reader. The deacons return to the Ambon and incense the choirs and the people, and proceed to do the entire temple, one deacon goes to his left, the other to the right side and meet at the western doors (back of the temple), and together proceed to, and ascend the Ambon, incense the Royal Doors, and icons of the Saviour and of the Theotokos, turn, and incense the Bishop again, but only three times instead of the "three times three" times. They make the Sign of the Cross toward the Altar, turn and bow to the Bishop, and return to the Sanctuary.

During the incensing, please note: The first deacon incenses the right side, the second deacon the left. Whereas, the deacons together (only as a pair) incense the front and back of the Altar, the Royal Doors, and the Bishop.

While the Hours are being read, the Bishop sits. He stands only for "Alleluia," the "Trisagion," and for "More Honorable. . . . "

After the incensing is completed, the sub-deacons bring forth to the Bishop a basin and vessel filled with water, and a towel. Then the two sub-deacons and the deacon, or Altar boys, standing between the sub-deacons, move to the foot of the Ambon, make a Sign of the Cross, and bow toward the Royal Doors, (Note: Practically, it is better to have this coincide with the conclusion of the deacon's incensing), then turn, bow to the Bishop, and approach him. The first sub-deacon pours water on the Bishop's hands, then he and the other sub-deacon take the towel from the shoulders of the one between them, lifting it over his head, and give it to the Bishop, who, after using it, allows the sub-deacons to place the towel on the original bearer's shoulders. During the washing of the Bishop's hands, the protodeacon recites semi-audibly the prayer:

I WILL WASH MY HANDS IN INNOCENCE, AND GO ABOUT THY ALTAR, O LORD, AND WILL COMPASS THY ALTAR. THAT I MAY HEAR THE VOICE OF THY PRAISE: AND TELL OF ALL THY WONDROUS WORKS. I HAVE LOVED, O LORD, THE BEAUTY OF THY HOUSE: AND THE PLACE WHERE THY GLORY DWELLS. TAKE NOT AWAY MY SOUL WITH THE WICKED: NOR MY LIFE WITH BLOODY MEN: IN WHOSE HANDS ARE INIQUITIES: THEIR RIGHT HAND IS FILLED WITH BRIBES. BUT AS FOR ME, I HAVE WALKED IN MY INNOCENCE: REDEEM ME, AND HAVE MERCY ON ME. MY FOOT STANDS ON THE RIGHT WAY, IN THE CHURCHES I BLESS THEE, O LORD.

After the washing of the hands, he kisses the Bishop's hand.

The sub-deacons and the deacon (or Altar boys) also kiss the Bishop's hands and retrun to the Sanctuary.

Near the completion of the Hours, the priests line up in proper order of rank at the Altar, make the Sign of the Cross (thricely and make an abbreviated (bow) metanie) kiss the Altar, bow to one another, leave the Sanctuary through both Deacon's doors and stand near the kathedra facing each other as at the Altar, according to their rank. The priest who was with the Bishop and offered the ecphonies for the Hours, now takes his proper place in the line according to his rank.

The candle-bearer and the staff-bearer take their places near the Royal Doors: candle-bearer on the right (icon of the Saviour), and the staff-bearer on the left. The book-bearer stands to the left of the Bishop. The protodeacon and both deacons stand in a single line in front of the priests. All bow to the Holy Altar and then to the Bishop. The Bishop uplifts his hands and recites the prescribed prayers before the beginning of the Liturgy. The priests and the deacons pray with the Bishop silently. After the prayers, they all make the Sign of the Cross (with an abbreviated metanie) and all bow to the Bishop. After this, the protodeacon says: **"It is time to sacrifice unto the Lord, Most Reverend Master. Bless!"** The Bishop blesses all with both hands and says: **"Blessed is our God. . . ,"** extends his right hand to the senior priest to kiss; and after kissing it the senior priest enters the Sanctuary through the southern door, kisses the Altar and stands before it.

Following the senior priest, the protodeacon and the deacons approach the Bishop and the protodeacon says: **"Amen," "Pray for us, Holy Master."** The Bishop blesses him, replying: **"May the Lord direct your steps."** The protodeacon: **"Remember us, Holy Master."** The Bishop blesses them with both hands and says: **"May the Lord God remember you. . . ."** The deacons reply: **"Amen,"** kiss the Bishop's hand, bow and leave; The protodeacon ascends the Soleas and stands in front of the icon of the

Theotokos; and the other deacons stand behind the Bishop on the kathedra.

After the reader finishes reading the Hours, the sub-deacons open the Royal Doors; the senior priest is standing at the Altar, and the protodeacon on the Soleas, simultaneously they all make the Sign of the Cross and bow to the East, i.e., toward the Altar, (priest kisses the Altar), turn, and bow to the Bishop who blesses them with both hands.

E BEGINNING OF THE LITURGY (CATECHUMENS)

The protodeacon exclaims: "Master! Bless!" The senior priest: "Blessed is the Kingdom. . . , " raises the Holy Gospel and makes the Sign of the Cross over the Antemension with it and places it down, kisses the Gospel, the Altar, and bows together with the protodeacon to the Bishop; as do the co-celebrants and the reader. The senior priest takes his place at the right side of the Altar.

The protodeacon offers the "Great Ektenia."

At the beginning and at the end of the "Great Ektenia," at both "Little Ektenias," the book-bearer opens the Bishop's Service Book so the Bishop can read the inaudible prayers.

At the petition of the "Great Ektenia," "For our deliverance. . . " both deacons leave the kathedra and go down the middle – between the rows of priests – to the Soleas: the first deacon stands at the icon of the Saviour, and the second deacon stands to the left of the protodeacon. The senior priest offers the ecphony: "For unto Thee. . . . , " and bows to the Bishop from the center of the opened Royal Doors. Simultaneously, with the senior priest, the protodeacon, the deacons, and the second priest, bow to the Bishop. The protodeacon leaves the Soleas, goes to the kathedra and stands back of the Bishop; the second priest enters the Sanctuary through the northern door, kisses the Altar, bows to the Bishop from the Royal Doors, and stands in his place opposite the senior priest.

After the "Little Ektenia" which is offered by the first deacon, the second priest offers the ecphony: "For Thine are the Majesty. . . " and bows to the Bishop (as did the senior priest after his ecphony).

Simultaneously, the next *two* priests (who are standing at the kathedra), and the deacons bow to the Bishop. The two priests then enter the Sanctuary through the two deacon's doors, kiss the Altar, and again bow to the Bishop from the Royal Doors. At the concluding portion of the "Only Begotten Son and Word of God. . . , " the protodeacon leaves the kathedra and takes his place on the Soleas.

The second "Little Ektenia" is offered by the second deacon and the ecphony: "For Thou are a gracious God, and loves mankind. . . " is offered by the third priest who then bows to the Bishop from the Royal Doors. Simultaneously with the third priest, the remaining priests at the kathedra bow to the Bishop. The protodeacon, both deacons, the staff-bearer, the candle-bearer (acolyte), and the book-bearer go into the Sanctuary. The priests, the protodeacon, and the deacons kiss the Altar, again bow to the Bishop and stand in their respective places.

After the "Great Ektenia," the choir sings the prescribed Antiphons or the Typical Psalms: "Bless the Lord, O My Soul," "Praise the Lord, O My Soul," and the "Beatitudes." (Please note: the Antiphons should be sung in their entirety as prescribed.)

During the singing of the third Antiphon, or the Beatitudes, the "Little Entrance" is made.

F THE LITTLE ENTRANCE

The sub-deacons take the trikirion and dikirion, the Altar boys take the Hexapteryga (Ripidia – Sacramental Fans), the deacons take incensers – the senior priest makes the Sign of the Cross and a metanie at the Altar, turns, and bows, together with the protodeacon, to the Bishop. He then takes the Book of Holy Gospels and gives it to the protodeacon, who goes to the "High Place" (back of the Altar), and faces west (the Bishop). At this point, the senior priest and the other priests kiss the Altar, bow to the Bishop and follow the protodeacon single file. All exit from the Sanctuary through the northern door in this order; the candle-bearer, the staff-bearer, the two deacons with the incensers, the sub-deacons with the trikirion and dikirion, one ripidia-bearer, the protodeacon with the Gospel, the second ripidia-bearer, and the priests, according to their rank – the youngest is first back of the Gospel. The procession circles the kathedra except those priests who are on the Bishop's left; they take their positions at which they were previously without going around the kathedra, and all stand in the position as at the beginning of the Liturgy, but turned facing towards the Altar. The Bishop and the priests recite the prayer silently: "O Master, Lord our God. . . . " The protodeacon audibly, but in a subdued voice, says: "Let us pray to the Lord," as the clergy circle the kathedra. The candle-bearer and the staff-bearer proceed all the way to their places on the Soleas near the Royal Doors. The protodeacon is centered at the foot of the Ambon (however, he is usually at the spot between the last two priests), the ripidia-bearers are on either side of him facing one another, and hold the "fans" above the Gospel; while the sub-deacons and the deacons are between them and the Ambon. The clergy make a Sign of the Cross, bow, then bow to the Bishop. After the Bishop completes the prayer – at

this point he may confer promotion on priests, etc., – the protodeacon places the Gospel on his left shoulder with the orarion in his right hand, upraises it, and not too loudly says: **"Most Reverend Master, bless the Holy Entrance."** The Bishop gives the blessing, saying: **"Blessed is the Entrance of Thy Saints: always, now and ever, and unto ages of ages."** The protodeacon replies: **"Amen,"** and approaches the Bishop together with the sub-deacons. The Bishop kisses the Gospel, while the protodeacon kisses the Bishop's right hand as he places it on the Gospel, turns, and goes back with the Gospel to his original place between the ripidia. The sub-deacons stand at the kathedra and give the Bishop the trikirion and dikirion. The protodeacon raises the Gospel above his head, making the Sign of the Cross with it and exclaims: **"Wisdom! Attend!,"** turns to face the Bishop and sings with everyone slowly: **"Come, let us worship. . . . "** The other deacons incense the Gospel, then incense toward the Bishop as he slowly bows down toward the Holy Gospel and then blesses the priests and servers with the trikirion and dikirion as they in turn bow to him.

The Bishop blesses the people (to the West, to the South, to the North) with the trikirion and dikirion. At this time, the protodeacon, preceded by the deacons, carries the Holy Gospel to the Altar through the Royal Doors and places it upon the Altar; the rest of the servers enter the Sanctuary through the northern and southern (Deacon's) doors, while the priests remain at the foot of the Ambon.

The Bishop, with two senior priests assisting him, descends from the kathedra and ascends the Ambon, turns to bless the people in two directions during the moment when the choir sings "O Son of God. . . " and he goes into the Sanctuary. The protodeacon meets the Bishop at the Royal Doors and takes the trikirion from him and places it in its place. [Note: Since normally in the Americas there is not an ample staff of ordained sub-deacons, provisions should be made that pedestals for the trikirion and dikirion be provided to avoid placing them upon the Altar.] The Bishop kisses both small icons on the entrance pillars of the Royal Doors, the Altar, and takes the incenser from the deacon and begins to incense.

The priests follow the Bishop into the Sanctuary, the right line of priests kisses the small icon on their side (icon of the Saviour) and the left line kisses the icon of the Theotokos as they proceed through the Royal Doors.

As the clergy slowly sing "O Son of God. . . , " the Bishop, preceded by the deacon with the trikirion, incenses the Altar, the Altar of Prothesis, the High Place, the priests on the right and left sides of the Altar, the other clergy and servers, and goes to the Soleas. The candle-bearer and the staff-bearer descend from the Soleas and stand below the Ambon (at the foot of the Ambon) facing the Royal Doors; the choir sings softly and mellifluently, [1] "Is Polla Eti, Despota. " The priests kiss the Altar at this time.

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1 This is the reference to what is normally in Russian usage sung by a "trio" known as the *Ispolatchiki.*

The Bishop incenses the Royal Doors, the Iconostasis, the choirs (kliros), the people, the icons of the Saviour and the Theotokos on the Iconostasis and re-enters the Sanctuary – incenses the Altar, the priests, and the protodeacon.

The candle-bearer and the staff-bearer return to their respective places on the Soleas. The "Is Polla" is sung once by the entire choir slowly, and then the troparia and kontakia, according to the order given in the Typicon.

The second sub-deacon takes the dikirion from the Bishop's hand, the protodeacon takes the incenser (trikirion is given to the first sub-deacon). All three of them stand behind the Altar and together bow to the Bishop as the protodeacon incenses the Bishop (three times three); afterwards they turn to the East, the protodeacon gives the incenser to the Altar boy, and, all four of them make the Sign of the Cross and bow, turn around, bow to the Bishop, and go to their respective places. The clergy in the Sanctuary ordinarily sing "Both now. . ." and the final kontakion.

The sub-deacons place the trikirion and dikirion on the pedestals by the Altar. The book-bearer goes to the Bishop with the book opened to the place so he may recite the prayer: "O Holy God, who rests in the Saints. . . ."

After the singing of the troparia and the kontakia, the protodeacon kisses the Altar, holds the orarion with the three fingers of his right hand and says in a low voice: **"Most Reverend Master, bless the time of the Trisagion,"** kisses the Bishop's hand, goes to the Soleas and stands at the icon of the Saviour, and says: "Let us pray to the Lord." The choir responds with "Lord, have mercy." For the first time, the Bishop offers the ecphony aloud: "For Holy Are Thou, O our God, ... now and ever." The protodeacon stands in the center of the Royal Doors and while turning around toward the people, completes the ecphony: **"and unto ages of ages."** The choir sings "Amen" and "Holy God. . . ." The protodeacon gets the dikirion and hands it to the Bishop. The second time "Holy God. . ." is sung by everyone in the Sanctuary. The Bishop makes the Sign of the Cross over the Gospel with the dikirion.

The second priest (on the prelate's left) takes the Hand Cross (which is on the Altar) by the upper and lower ends and turns it so that the front side (side with image) is facing the top of the Altar, hands it to the Bishop and kisses the Bishop's hand. The candle-bearer and the staff-bearer go to the foot of the Ambon and face the Royal Doors.

The Bishop now has the Cross in his left hand and the dikirion in his right hand and as the choir sings "Holy God. . ." he goes to the Ambon, and when they finish says:

LOOK DOWN FROM HEAVEN, O GOD, AND BEHOLD AND VISIT THIS VINEYARD WHICH THOU HAS PLANTED WITH THY RIGHT HAND, AND ESTABLISH IT.

After the recitation of this prayer, as the Bishop begins to bless the West, the "trio"

sings: "Holy God," to the South – "Holy Mighty," and to the North – "Holy Immortal, have mercy on us." (By "trio" is meant the normal concept of the *Ispollatchiki.*)

The Bishop re-enters the Sanctuary. The Choir sings "Holy God. . ." again. The candle-bearer and the staff-bearer go back to their places on the Soleas. The Bishop returns the Cross (actually the Cross is received from the Bishop by the same 'second' priest who then replaces it on the Altar), kisses the Altar, and goes to the High Place.

As the Bishop goes to the High Place, all priests kiss the Altar in the customary manner, proceed to the High Place, and stand according to their rank, the oldest is nearest the prelate.

The Bishop goes to the High Place by way of the right side of the Altar and blesses the High Place with the dikirion; he gives the dikirion to the sub-deacon, who places it on the pedestal.

The protodeacon stands at the foot of the High Place to the left side of the Altar, and recites the Troparion:

> **IN JORDAN WAS THE TRINITY MADE MANIFEST; FOR THE MOST-DIVINE PERSON OF THE FATHER HIMSELF PROCLAIMED: HE THAT IS BAPTIZED IS MY BELOVED SON. AND THE SPIRIT DESCENDED UPON HIM WHO WAS LIKE UNTO HIMSELF. FOR WHICH CAUSE MEN SHALL BLESS HIM AND EXALT HIM FOREVER.**

He then gives the trikirion to the Bishop, who in turn blesses from the High Place to the center, to the right, and to the left as all the clergy sing "Holy God. . . ." After this the choir completes the Trisagion with "Glory. . .Both Now. . . ." and the rest of the Trisagion as it is ordinarily sung.

G READING OF THE EPISTLE AND THE GOSPEL

The protodeacon takes the trikirion from the Bishop and places it on the pedestal. The first deacon approaches the Bishop from the right side of the Altar with the Epistle-book (Apostle), places his orarion over it, receives blessings from the Bishop, kisses his hand, and goes around the left of the Altar, exits through the Royal Doors to the Ambon (usually he goes all the way to the center of temple) to read the Epistle lesson. At this time, the protodeacon brings the incenser to the Bishop, and one of the sub-deacons takes a position to the Bishop's right, holding a vessel with incense and a spoon.

The protodeacon says: "Most Reverend Master, bless, the incenser." The Bishop puts incense into the incenser saying the prayer:

WE OFFER UNTO THEE THE INCENSER, O CHRIST OUR GOD, FOR AN ODOR OF SPIRITUAL FRAGRANCE; WHICH DO THOU RECEIVE UPON THINE ALL-HEAVENLY ALTAR, AND SEND DOWN UPON US THE GRACE OF THINE ALL-HOLY SPIRIT.

Protodeacon: "Let us attend!"

Bishop: "Peace be to all."

First deacon (Epistle reader): "And to thy spirit."

Protodeacon: "Wisdom!"

The reader of the Epistle recites the Prokoemenon, etc., according to procedure of chanting the Prokoemenon.

The sub-deacons remove the omophorion from the Bishop and place it on the outstretched hands of the second deacon, who kisses the Bishop's hand and stands on the right side of the Altar in line with the priests. The first deacon reads the Epistle. The protodeacon incenses according to the rubrics for incensing, which is accomplished during the Alleluarion.

At the beginning of the Epistle reading, the Bishop and the priests sit. When the protodeacon incenses the Bishop the first time, the Bishop and the priests stand up and respond to the incensing: the Bishop blesses the protodeacon, while the priests make a slight bow. When the protodeacon comes back for the second incensing, neither the Bishop nor the priests stand.

When the Epistle reading is completed, everyone stands. The servers take the ripidia, the sub-deacons take the dikirion and the trikirion, and go to the Ambon and stand on the right side and on the left side of the analogion for the Gospel reading.[2] (The trikirion is on the right of the protodeacon facing the Altar). The Alleluarion is sung. The Bishop and all the priests recite the Prayer before the Gospel silently: "Illumine our hearts, O Master. . ." The senior priest and protodeacon bow to the Bishop, receive blessings, and go to the Altar. The senior priest takes the Holy Gospel and gives it to the protodeacon. The protodeacon kisses the Altar, takes the Holy Gospel, carries it over to the Bishop, who then kisses it, while the protodeacon kisses the Bishop's hand and goes around the Altar and is preceded by the second deacon carrying the omophorion through the Royal Doors around the analogion. As the second deacon goes around the analogion, the first deacon (the Epistle reader) leads the second deacon into the Sanctuary through the Royal Doors and stands on the right side of the Altar while the omophorion deacon stands in his former place to the left of the Altar. The sub-deacons stand on both sides of the protodeacon with the trikirion and dikirion. The ripidia are raised up over the Gospel. The protodeacon stands the Holy Gospel on end and bows his head, exclaiming: "Most Reverend Master,

2 Some bishops permit the reading of the Gospel lesson on the kathedra – in the center of the temple – but facing the Altar.

bless the proclaimer of the Holy Apostle and Evangelist, . .(N). ."

Bishop: "May God, through the intercessions of the holy, glorious, all-praised Apostle and Evangelist . .(N). . , give you great power to chant the Holy Gospel of His beloved Son, our Lord Jesus Christ."

Protodeacon: "Amen" (Lays the Gospel down and opens it).

The second deacon: "Wisdom! Attend! Let us hear the Holy Gospel"

Bishop: "Peace be to all!"

Protodeacon: "The lesson is from the Holy Gospel according to (N)."

Choir: "Glory to Thee, O Lord, Glory to Thee."

The first deacon: "Let us attend!"

The protodeacon reads the Gospel slowly so that it may be understood.

When the reading of the Gospel has begun, both deacons kiss the Altar, go to the Bishop for blessings, kiss his hand and place the Epistle-book and the omophorion in their proper places. The priests listen to the Gospel with uncovered heads, the Bishop is in his mitre.

After the reading of the Gospel, the choir sings: "Glory to Thee, O Lord, Glory to Thee." The analogion is taken away; the ripidia are carried back into the Sanctuary. The sub-deacons criss-cross over on the soleas so that the trikirion will be handed to the Bishop's right hand, etc. The Bishop, assisted by the two eldest-ranking priests, descends from the High Place, stands on an eaglet, blesses the priests, and proceeds through the Royal Doors to the Ambon and blesses the people with the dikirion and trikirion as the choir sings: "Is Polla. . ." He returns to the Sanctuary and kisses the Gospel. The protodeacon carries the Gospel over to the Altar of Prothesis, or places it at the customary place in front of the Tabernacle on the Altar.

The sub-deacons place the dikirion and trikirion in their proper places, make the Sign of the Cross toward the East, turn, and bow to the Bishop. The priests take their proper places.

"After the reading of the Gospel lection, a sermon should be delivered, preferably by the Bishop, as was the custom in the Early Church." (Metropolitan John Wendland, 1966)

H EKTENIA OF FERVENT SUPPLICATION

This ektenia is offered by the first deacon. When the petition: "Have mercy upon us, O God. . ." is said, all servers (deacons, sub-deacons, Altar boys, etc.) take positions

back of the Altar, make the Sign of the Cross and bow to the East, turn, and bow to the Bishop. After the words of the next petition: ". . .and for our Most Reverend Bishop. . . ," all the clergy sing: "Lord, have mercy" (thrice), the servers make the Sign of the Cross and bow to the East, turn, bow to the Bishop and return to their respective places. Also, at this time, the two senior priests help the Bishop unfold the Antemension, leaving the top fold to be opened later. The Bishop offers the ecphony at the conclusion of this ektenia: "For Thou are a merciful. . ."

If there is an Ektenia for the Departed (if it is not the Lord's day), the protodeacon takes the incenser, asks for the Bishop's blessing, exits through the Royal Doors and offers it, and this ecphony is also said by the Bishop. If there is no Ektenia for the Departed, the second deacon bows to the Bishop, exits through the north door to the Soleas and offers the Ektenia of the Catechumens. During the petition: "That He will reveal to them the Gospel of righteousness," the third and fourth priests unfold the upper fold of the Antemension, make the Sign of the Cross, and bow to the Bishop. During the ecphony: "That with us they may glorify. . . ," the Bishop makes the Sign of the Cross over the Antemension with the sponge, kisses it and places it on the top right corner of the Antemension.

The protodeacon and the first deacon stand (side by side) under the arch of the Royal Doors facing the people and the protodeacon says: "All you who are Catechumens, depart." The second deacon says: "Catechumens depart." The first deacon says: "All you who are Catechumens depart." The second deacon: (who is on the Soleas doing the ektenia) "Let no Catechumen remain, but let us who are in the faith, again and again, in peace pray to the Lord."

The Bishop and the priests recite the prescribed "silent" prayers during the ektenies.

The first deacon takes the incenser and asks for the Bishop's blessing, incenses the Altar, the Altar of Prothesis, the High Place, the Sanctuary, the Bishop (three times three), and all the clergy, front of the Altar and the Bishop thrice, hands the incenser to the Altar boy, and both of them make the Sign of the Cross (cross themselves) and bow to the High Place, turn around and bow to the Bishop and leave the High Place. At this time the second deacon offers the ektenie: "Again and again. . ." while the ecphony: "That being guarded by Thy might. . ." is said by the Bishop.

I THE GREAT ENTRANCE

Upon completion of the ektenia, the deacon enters the Sanctuary and bows to the Bishop. One of the priests goes to the Altar of Prothesis, removes the Aer from the vessels and places it on the right-hand corner of the Altar of Prothesis, removes the

Diskarion Cover and the Star and lays them aside; and places the Prosphora for the living and for the departed on a Paten and a small lance in front of the Diskarion.

The sub-deacons and a server (towel on his shoulders) go out on the Soleas and stand in front facing the Altar awaiting the washing of the Bishop's hands.

The Bishop completes the prayer: "No one who is bound. . ." (during this prayer, the priests remove their head-dress while the Bishop keeps on his mitre), and goes to the Royal Doors to wash his hands. After the washing, the sub-deacons and the server (who is between the sub-deacons) kiss the Bishop's hand and together with the candle-bearer and the staff-bearer, enter the Sanctuary. When the Bishop turns and moves toward the Altar, the protodeacon and the deacon place on him the small omophorion. The Bishop makes three metania, uplifts his hands and recites three times:

LET US WHO MYSTICALLY REPRESENT THE CHERUBIM, AND WHO SING THE THRICE HOLY HYMN TO THE LIFE-CREATING TRINITY, NOW LAY ASIDE ALL EARTHLY CARES.

The protodeacon removes the mitre from the Bishop's head and places it on a tray on top of the large omophorion. The Bishop kisses the Holy Antemension, the Altar, blesses the priests, and goes to the Altar of Prothesis. The first deacon gives the incenser to the Bishop. The Bishop incenses the Altar of Prothesis, returns the incenser to the deacon and places the Aer on the deacon's left shoulder.

The deacon takes leave of the Bishop and incenses the Royal Doors, the two icons in the Iconostasis (Saviour and Theotokos), choirs and the people.

After the Bishop leaves the Altar, the priests in pairs approach the front of the Altar (according to rank), make two metania, kiss the Antemension and the Altar, make one more metania, bow to each other, saying: "May the Lord God remember your (Arch)priesthood in His Kingdom," and proceed to the Altar of Prothesis (priest on left goes to left, priest on right goes to the right and around the Altar). The priests, according to rank, the protodeacon, the deacons, the sub-deacons, and servers approach the Bishop one at a time from the right side saying: "Remember me Most Reverend Master, the priest. . . (N), or deacon. . . (N), or sub-deacon. . . (N), etc," and kiss the Bishop's right shoulder; (the deacon who did the incensing also does the same).

After praying for the living, the Bishop takes the Prosphoron for the departed and commemorates them.

After completing the Prothesis, the sub-deacons remove the omophorion from the Bishop. The deacon holds the incenser opened at a proper height and one of the priests hands the Bishop the Star (Bishop incenses it). The protodeacon goes down on his right knee and says: "Take up, Most Reverend Master."

The Bishop takes the Diskarion in both hands, kisses it, and gives it to the proto-

deacon to kiss, who also kisses the Bishop's hand, and the Bishop places the Diskarion upon the protodeacon's head, saying: "Lift up your hands in peace." The protodeacon leaves. The senior priest approaches the Bishop and takes the Holy Chalice from him, kisses it and the Bishop's hand, saying: "Thy Bishopric may the Lord God remember in His Kingdom always, now and ever, and unto ages of ages." The remaining priests approach the Bishop with their heads bowed and with both hands holding a Hand Cross in such position so the Bishop may take it into his hand and offer it to be kissed by each priest. Each priest says: "Thy Bishopric may the Lord God remember. . ." and each kisses the Cross and the Bishop's hand. The last priest saying the same, kisses the Bishop's hand, and receives from him the Lance and the Spoon.

J PROCESSION

The candle-bearer and the staff-bearer lead the procession through the north door; the deacon follows with the mitre and the omophorion on the tray, the deacon with the incenser, the sub-deacons with the dikirion and trikirion, and the Altar boys with the ripidia, the protodeacon, the senior priest, and the priests according to rank.

The candle-bearer and the staff-bearer stand at the foot of the Ambon. The deacon with the mitre goes into the Sanctuary through the Royal Doors and stops at the left-front corner of the Altar. The ripidia-bearers and the sub-deacons stand along side of the Eaglets placed on the Soleas; the protodeacon kneels before the Eaglet on the Ambon on one knee; the deacon stands with the incenser within the Royal Doors to the left side; and the priests stand in two rows, eldest in rank nearest, on both sides of the Royal Doors in front of the Iconostasis facing each other.

The Bishop leaves the Altar of Prothesis, approaches the deacon with the mitre, kisses the mitre, and places his hand upon it. The deacon says: "Thy Bishopric. . . ," kisses the Bishop's hand and then places the mitre on the Altar and the omophorion in its place. The Bishop walks through the Royal Doors, takes the incenser from the deacon and incenses the Discarion. The protodeacon says: "Thy Bishopric. . . ," the Bishop takes the Discarion from the protodeacon, offers the commemorations, and places the Discarion upon the Altar. The choir sings "Amen." The senior priest stands in front of the Eaglet and says: "Thy Bishopric. . . ." The Bishop incenses the Holy Chalice. The first deacon takes the incenser from the Bishop and goes around to the right side of the Altar. The senior priest kisses the Bishop's hand, and moves back to stand in his own position on the Soleas.

The Bishop completes the commemorations and when he says: "All of you may the Lord God remember in His Kingdom, always, now, and ever, and unto ages of ages. . ." the clergy and the people reply: "Thy Bishopric may the Lord God

remember. . ."

The Bishop, assisted by the protodeacon and the deacons, places the Holy Chalice upon the Altar. The priests enter the Sanctuary through the Royal Doors. The Bishop recites the prescribed prayers, removes the covers from the Chalice and the Discarion, and incenses the Aer, with the Aer covers both the Chalice and Discarion. He then puts on his mitre, incenses the covered Discarion and Chalice, and says: "Brethren and co-servers, pray for me." They answer him: "May the Holy Spirit come upon thee, and the power of the Most High overshadow thee." The protodeacon and the priests say: "Pray for us holy Master." The Bishop replies, "May the Lord direct your steps." The protodeacon and the others say: "Remember us, Holy Master." The Bishop blesses the protodeacon and the deacons: "May the Lord God remember you. . ." The protodeacon says: "Amen."

After the Bishop's blessing, the first deacon stands at the Eastern right corner of the Altar, incenses the Bishop (three times three), gives the incenser to the Altar boy, both cross themselves, bow to High Place, and bow to the Bishop, and the deacon leaves the Sanctuary, and goes to the Ambon to chant the Ektenia of Askings. The Bishop blesses the people from the Soleas with the dikirion and trikirion. The choir sings: "Is Polla. . ." At the Holy Liturgy after the Great Entrance, the Royal Doors remain open.

As the first deacon offers the Ektenia, "Let us complete our prayer unto the Lord," the Bishop and the priests recite, at the proper time, the silent prayer: "O Lord God Almighty. . . ." The Ecphony: "Through the compassion of Thine Only-begotten Son. . ." is said by the Bishop.

After the Ektenia of Askings, the deacon says: "Let us love one another. . . ," all the priests make the Sign of the Cross and three metania, saying to themselves: "I will love Thee, O Lord my strength, the Lord is my firm foundation, and my deliverer." The protodeacon removes the mitre from the Bishop; the Bishop kisses the Discarion and says: "Holy God," the Chalice: "Holy Mighty," and the Altar: "Holy Immortal, have mercy on us.," and stands to the right of the Altar. Each of the priests (coming from the left) kisses the Discarion, the Chalice, the Altar, and approaches the Bishop. To the Bishop's greeting: "Christ is in the midst of us," each priest replies: "He is and shall be," and kisses the Bishop's right shoulder, his left shoulder, and his hand; and the priests kiss one another in this same manner (usually when there are many priests, they kiss only one another's hand); and return to their proper places at the Altar. (The words: "Christ is in the midst of us," is always said by the higher ranking priest).

As the deacon exclaims: "The Doors! The Doors! In Wisdom let us attend!" and as the choir and people begin to sing: "I believe . . . ," the priests hold the Aer by the corners and wave it above the Holy Gifts and above the Bishop's head. The Bishop,

together with the priests, recite: "I believe . . ." After the Bishop (and priests) finish the Creed, the Bishop kisses the Cross on the Aer and a priest takes the Aer to the Altar of Prothesis; the protodeacon places the mitre on the Bishop's head. The sub-deacons make the Sign of the Cross and bow to the East at the High Place, turn, and bow to the Bishop, take the trikirion and dikirion to the Bishop and kiss his hands.

K THE ANAPHORA

The deacon exclaims while on the Soleas: "Let us stand aright! Let us stand with fear! Let us be attentive!. . . ," and enters the Sanctuary. The choir sings: "A Mercy of peace, a sacrifice of praise." The Bishop goes to the Ambon with the trikirion and dikirion, faces the people, exclaims: "The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all."

Choir: "And with Thy Spirit."

The Bishop then blesses the southern part of the temple: "Let us lift up our hearts."

Choir: "We lift them up unto the Lord."

The Bishop blesses the northern part of the temple: "Let us give thanks unto the Lord."

Choir: "It is meet and right to worship Father, Son and Holy Spirit! The Trinity One in essence and undivided."

The Bishop returns to the Sanctuary, the sub-deacons take the trikirion and dikirion from him and put them in their proper places. The Bishop and the priests recite the inaudible prayers: "It is meet and right to hymn Thee, to bless Thee, to praise Thee. . ."

The first deacon, prior to his having kissed the Altar, bows to the Bishop, picks up the Star holding his orarion with three fingers and during the Bishop's Ecphony: **Singing the Triumphal Hymn, proclaiming, calling out and saying,** touches the edges of the Discarion with the points of the Star; kisses the Star, folds it, lays it aside on the left-hand side of the Altar above the hand Cross; and, together with the protodeacon, (they) kiss the Altar and bow to the Bishop.

The choir sings: "Holy, Holy, Holy, Lord of Sabaoth; Heaven and earth are full of Thy glory: Hosanna in the Highest: Blessed is He Who comes in the Name of the Lord. Hosanna in the Highest." The Bishop and the priests recite the prayer: "With these blessed Powers we also. . ." At the end of the prayer, the protodeacon again removes the mitre from the Bishop and places it upon the Altar alongside of the Gospel and sub-deacons place the small omophorion on the Bishop.

The protodeacon points to the Discarion with the orarion in his right hand as the Bishop says: **Take, eat; this is my Body which is broken for you, for the remission**

of sins. And likewise to the Chalice when he exclaims: **All of you drink of this: this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins.** During the Ecphony: **Thine own, of Thine own, we offer unto Thee, in behalf of all, and for all,** the protodeacon, with the orarion in his right hand, takes up the Discarion and the Chalice with his left hand under his right, in crosswise fashion, and elevates them over the Antemension (does not make a cross with them). The choir sings: "We praise Thee, we bless Thee, we give thanks to Thee, O Lord, And we beseech Thee, O our God." The Bishop and the priests recite all the prescribed silent and audible prayers at the same time.

The Bishop lifts up his hands and prays (in a low voice): **O Lord, Who at the third hour did send down upon Thine Apostles Thy Holy Spirit: take not the Same from us, O Good One, but renew us who supplicate Thee.** This prayer is said silently three times by all the priests, each time making a metania. The protodeacon recites the prescribed verses: "Create in me a clean heart, O God; and renew a right spirit within me," and, "Cast me not away from Thy presence, and take not Thy Holy Spirit from me," while the deacons say these silently.

The protodeacon, pointing with his orarion to the Discarion, says: "Master, bless the Holy Bread." The Bishop says (priest silently): **And make this bread the precious Body of Thy Christ,** and he blesses the Lamb with the right hand. The protodeacon says: "Amen," and pointing again with his orarion to the Chalice, says: "Master, bless the Holy Chalice." The Bishop says: **And that which is in this Chalice, the precious Blood of Thy Christ,** and he blesses the Chalice. The protodeacon says: "Amen," and points to both the Discarion and Chalice, and says: "Master, bless both." The Bishop (priests silently) says: **Changing them by Thy Holy Spirit.** The protodeacon says: "Amen." (thrice) *All those, who are in the Sanctuary, make a prostration* (if this complies with the rubrics for the day). Then – the protodeacon turns to the Bishop and says: "Remember us, holy Master," all the deacons approach the Bishop with the oraria held by the three fingers of their right hand and bow their heads.

The Bishop blesses them with both hands and says: "May the Lord God remember you in His Kingdom, always, now, and ever, and unto ages of ages." The protodeacon and all the deacons say: "Amen," and move away.

The Bishop and the priests recite the prayer: "That those who shall be partakers. . . ."

At the end of the prayer and the singing of: "We praise Thee. . . ," the protodeacon places the mitre on the Bishop; and the sub-deacons remove the Omophorion from the Bishop, the deacon hands the incenser to the Bishop, who incenses the Holy Gifts and exclaims: "Especially our Most-holy, Immaculate, Most-blessed and glorious Lady Theotokos and Ever-Virgin Mary." The Bishop gives the incenser to the deacon, who incenses the Altar on three sides, the High Place, and the Bishop (three times three), the priests, and again the front of the Altar from a position near the Bishop; then the deacon bows to the Bishop and moves aside. The Bishop and the priests recite the

prayer: "For Saint John, the Prophet. . . ." The choir sings:

It is truly meet to bless Thee, O Theotokos, Who are ever blessed and all blameless, and the Mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, who without corruption gave birth to God the Word, and are truly Theotokos: we magnify Thee.

or whatever "Ode" replaces it on the day.

At the conclusion of: "It is truly meet. . . ," the protodeacon kisses the Altar, the Bishop's hand and stands in the Royal Doors facing West (the congregation), moves his right hand with the orarion out in a circular movement also turning and exclaims: "And all men and women." The choir sings: "And all men and women." The Bishop says: "Among the first, remember O Lord. . . ."

The senior priest says audibly: "Remember O Lord, our Most Reverend *(Ex.: John, Metropolitan of New York, and the Aleutians, Patriarchal Exarch for North and South America)* and grant that he may rightly administer unto Thy holy churches the Word of Thy Truth, in peace, safety, honour, and length of days;" kisses the Bishop's hand, the mitre, and again the Bishop's hand. (It is obvious that the senior priest commemorates the celebrant of the Holy Liturgy.)

The protodeacon stands under the arch of the Royal Doors, facing the people, and exclaims:

Our Great Lord and Father *(name)*, **the Most holy Patriarch of Moscow and all Rus; our Most Reverend Metropolitan (Archbishop-Bishop)** *(name)*, **who offer(s)** *(turns and enters the Sanctuary)* **these Holy Gifts** *(points to the Discarion and the Chalice)* **unto the Lord our God** *(goes to the High Place, makes the Sign of the Cross, a metania, turns around and bows to the Bishop(s), goes and stands again under the arch of the Royal Doors)*; **for the Most Reverend Metropolitans, Archbishops, and Bishops, and for all the priesthood and the diaconate in Christ and every clerical order; for our divinely protected country, the authorities and armed forces; for the peace of the whole world, for the good estate of God's Holy Churches; for the salvation of, and help for those, who diligently labour and serve with fervor, and in the fear of God; for the healing of the sick; for the repose, the pardon, the blessed memory and the remission of sins of all the Orthodox who have fallen asleep; for the salvation of all the people here present, and for all those for whom there are intentions; and for all men and for all women.**

The protodeacon then goes to the High Place, makes a metania, and returns to kiss the Bishop's hand, saying: "Is Polla Eti Despota."

The Choir: "And for all men and for all women."

At the Ecphony of the Bishop: "And grant that with one mouth. . . ," all the clergy bow to the Bishop; the second deacon goes to the Ambon through the northern door, and after the Bishop blesses the people (with both hands) from the Soleas while saying the Ecphony: "And may the mercies. . . . ," the second deacon offers the ektenia: "Having called to remembrance all the Saints. . ."

When the Bishop completes the prayer: "Unto Thee we commit our whole life. . ." the priest, vested in the epitracheleon and phelonion, who will preach the sermon, approaches from the right side of the Altar, kisses the Altar, (while the senior priest gives the hand Cross to the Bishop) kisses the Cross and the Bishop's hand, bows to the Bishop, and leaves to wait for the time of the sermon. The senior priest takes the Cross from the Bishop, kisses his hand, and places the Cross on the Altar.

After the ektenia in preparation for Communion, the Bishop exclaims: "And vouchsafe, O Lord. . ." The Bishop and all those present in the Sanctuary make a prostration (if this is not the Lord's Day); or metania, the people sing: "Our Father. . ."

Bishop: "For Thine is the Kingdom. . ."

Choir: "Amen."

The Bishop blesses the people with both hands: "Peace be to all."

Choir: "And to thy spirit."

The deacon on the Soleas says: "Bow your heads unto the Lord."

Choir: "To Thee, O Lord."

The Bishop and the priests bow their heads and recite the prayer: "We give thanks unto Thee. . ." The deacons bind their orarions about themselves in the form of a Cross. The Bishop offers the Ecphony: "Through the grace and compassion. . ."

Choir: "Amen." The Bishop and the priests recite the prayer: "Hear us, O Lord Jesus Christ, from Thy holy dwelling . ."

After the prayer, the protodeacon removes the mitre from the Bishop; the sub-deacons place the small omophorion on the Bishop, close the Royal Doors, and pull the curtain shut. The deacon on the Ambon exclaims: "Let us attend! "and enters the Sanctuary.

The candle-bearer puts the candle in front of the Royal Doors and both he and the staff-bearer enter the Sanctuary.

The Bishop makes three metania with the co-celebrants and exclaims: "Holy Things are for the holy!"

Choir sings: "One is Holy, one is the Lord: Jesus Christ, to the Glory of God the Father. Amen."

L COMMUNION

Protodeacon: "Master, Divide the Holy Lamb."

Bishop: "Broken and divided is the Lamb of God, Who is divided, yet not disunited, Who is ever eaten, yet never consumed, but sanctifies those who partake thereof."

The protodeacon points to the Chalice with his orarion, saying: "Master, fill the Holy Chalice." The Bishop takes the "IC" particle and places it into the Chalice, saying quietly: "The fullness of the Holy Spirit." The protodeacon: "Amen" and offers the hot water to the Bishop saying: "Master, bless the hot water." The Bishop blesses it, saying: "Blessed is the fervor of Thy saints always, now, and ever, and unto ages." The protodeacon says: "Amen," and pours a sufficient amount of hot water into the Chalice crosswise, saying (quietly): "The fervor of faith, full of the Holy Spirit. Amen."

The Bishop divides the particle "XC" according to the number of clerics communicating. At this time, the protodeacon and the deacons stand between the High Place and the Altar, kiss one another on the right shoulder, and the older says: "Christ is in our midst," and the younger replies: "He is and shall be."

The Bishop turns to the clergy and says: "Forgive me. . . ," the co-celebrants bow to him and reply: "Also forgive us, Most Reverend Master, and bless." The Bishop blesses all and bows before the Altar saying: "Lo, I draw near unto the King Immortal and our God." And he takes the particle of the Holy Body of the Lord and recites together with the clergy: "I believe, O Lord, and I confess. . . ."

The Bishop then communicates.

During the Bishop's Communion, the protodeacon says: "Is Polla. . ." (thrice) and when the prelate sips thricely from the Chalice, the protodeacon says: "Amen, Amen, Amen," and turns to the priests and says: "Archimandrites, archpriests, priests and deacons, draw near." All the clergy proceed to the left side of the Altar, saying: "Lo, I draw near unto the King Immortal and our God." And each says: **Give to me, the priest *(name)*, Most Reverend Master, the precious and Most Holy Body of our Lord and God, and Saviour Jesus Christ, for the remission of my sins and unto life everlasting.** When the Bishop places the Holy Body into the priest's cupped hands (right hand over the left), the priest kisses the Bishop's hand and shoulder, moves to the left of the Altar *(between the Holy Altar and the priests)* around it, to the Chalice side (the right), to await the receiving from the Chalice. The Most Precious Blood is given to the priests by the Bishop, while the senior priest communicates the deacons.

One of the priests divides the particles "NI" and "KA" and places them into the Chalice for the People's Communion.

The Bishop goes to the right side of the Sanctuary to a place prepared for him and recites the prayer: "We give thanks unto Thee, O Lord. . . ." He accepts the wine with hot water mixture from the priest, washes his lips and hands (the Altar boys or

sub-deacons bring the water and the towel) and recites the After Communion Prayers. The priest who gives the water-wine mixture to the Bishop should place the zeon (cup) so that the handle of the zeon faces the Bishop, and the Prosphora should be placed to the left of the zeon on the Paten so that the Bishop will handily pick these up with his right and left hands respectively.

After the Bishop completes the Thanksgiving Prayers, all the clergy (and servers) come forth and receive blessings from the Bishop, usually greeting him with the feast.

At the conclusion of the sermon, and/or, the choir "concert," the candle-bearer and the staff-bearer go to their customary places on the Soleas; the sub-deacons with the dikirion and the trikirion go to the Soleas. The Bishop puts on his mitre. When the Royal Doors are opened he gives the Holy Chalice to the protodeacon, who, taking it, kisses the Bishop's hand, stands within the arch of the Royal Doors and exclaims: "In the fear of God and with faith and love draw near." The Choir: "Blessed is He Who comes in the Name of the Lord. . ."

The Bishop takes the Holy Chalice and administers Holy Communion to the people on the Ambon as the choir sings: "Receive ye the Body of Christ: taste ye of the Fountain of Life. Alleluia. (3)"

After the Communion of the Faithful, the Bishop places the Holy Chalice on the Altar, goes to the Soleas, takes the trikirion and dikirion from the sub-deacons, and as he blesses the people with them, says: "O God, save Thy people and bless Thine inheritance." The Choir: "Is Polla Eti Despota. We have seen the true light. . ." At this time one of the priests carefully wipes the remaining particles from the Discarion into the Chalice reciting the prescribed prayers: "Having beheld. . . , Shine, O Shine. . . , O Christ Thy Pascha. . . , Wash away, O Lord. . ."

The Bishop stands at the Altar, takes the incenser from the deacon, incenses the Holy Gifts saying quietly: "Be Thou exalted, O God, above the Heavens, and Thy glory above all the earth." The Bishop gives the incenser to the deacon and places the Discarion into the protodeacon's hand who lifts it above his forehead and is preceded by the deacon who incenses, takes the Discarion to the Altar of Prothesis. The Bishop picks up the Holy Chalice and he says: "Blessed is our God." The senior priest receives the Chalice with both hands and kisses the Bishop's hand and turns to the people, raises the Chalice upward and exclaims aloud: "Always, now, and ever, and unto ages of ages." He then takes the Chalice to the Altar of Prothesis and the deacon incenses it as it is placed on the Altar of Prothesis. The choir sings: "Amen. Let our mouths be filled. . . "

After the Chalice is on the Altar of Prothesis, all the clergy return to their respective places.

M CONCLUSION OF THE LITURGY

The protodeacon makes the Sign of the Cross at the High Place, turns around and bows to the Bishop, goes out to the Soleas through the northern door and offers the Ektenia of Thanksgiving: "Attend! Having partaken. . ." (if there be a newly-ordained deacon, this ektenia is offered by him). During the ektenia the Bishop with the priests fold the Antemension; the second priest gives the Holy Gospel to the Bishop, who, during the Ecphony: "For Thou art our sanctification. . . ," makes the Sign of the Cross over the Antemension with the Gospel, kisses the Gospel and places it on the Altar. The choir sings: "Amen."

Bishop: "Let us depart in peace."

Choir: "In the Name of the Lord."

The youngest priest (or the newly-ordained priest) kisses the Altar, bows to the Bishop, exits through the Royal Doors, and stands below the Ambon – usually toward the center of the temple.

The protodeacon or the newly-ordained deacon exclaims: "Let us pray to the Lord." The choir: "Lord, have mercy." The priest in the center of the temple reads the Prayer before the Ambon: "O Lord, Who blesses those who bless Thee. . . "

The deacon makes the Sign of the Cross at the High Place and stands at the left corner side of the Altar (nearest the Bishop); folds his hands with palms down crosswise on the edge of the Altar and places his head on them. The Bishop blesses him and recites the prayer over him: "The fulfilling of the Law and the Prophets O Christ our God, and has accomplished all the dispensation of the Father: fill our hearts with joy and gladness always, now, and ever, and unto ages of ages." The deacon makes the Sign of the Cross, kisses the Altar, bows to the Bishop and goes to the Altar of Prothesis to consume the Holy Gifts.

The protodeacon comes from the Soleas through the southern door to the High Place and makes one lesser metania. The priest who read the Prayer before the Ambon, enters the Sanctuary through the Royal Doors, kisses the left side of the Altar, and, together with the protodeacon, both bow to the Bishop.

The Choir: "Amen. Blessed be the Name of the Lord from henceforth and forever." (thrice)

The Bishop blesses the people from the Royal Doors with both hands: "The blessing of the Lord through His Grace and love of mankind, be upon you always, now, and ever, and unto ages of ages."

Choir: "Amen."

The Bishop turns to the Altar and says: "Glory to Thee, Christ God, our hope, Glory to Thee."

Choir: "Glory. . .Both now. . .Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Master, bless."

The Bishop faces the people, offers the Dismissal, and blesses them with the trikirion and the dikirion. He re-enters the Sanctuary, kisses the Altar, and unvests at the Holy Altar.

The Choir: "Is Polla Eti, Despota."

And the choir sings the Polychronion: "Our Great Lord and Father *(name)*, the Most Holy Patriarch of Moscow and All Rus, and our Most Reverend Patriarchal Vicar *(name)*, Bishop of *(name)*, the brethren of this holy temple, and all Orthodox Christians, O Lord, preserve them for Many Years."

The priests kiss the Altar, bow to the Bishop, and proceed to unvest.

The sub-deacons replace the trikirion and the dikirion, and assist the Bishop in unvesting. They place the vestments upon a tray held by the deacon, who stands to the right of the Altar. The protodeacon recites the prescribed prayers, assists the Bishop into his riason and puts on the Panagia. The sub-deacons vest the Bishop in his Mandyas and the deacon gives him the klobuk and the chetki. After a lesser Dismissal, the Bishop puts on his klobuk, takes the chetki and gives a general blessing to everyone in the Sanctuary, and exits through the Royal Doors to the Soleas. Here, the staff-bearer hands the Bishop his Pastoral Staff (kisses his hand of course). The Bishop turns to venerate the icons of the Saviour and the Theotokos. The choir sings: "Ton despotin. . ." The Bishop turns to bless all the people from the Ambon, proceeds to the kathedra in the center of the temple where all the people file to receive individual blessings from him.

After everyone has been blessed, the Bishop goes to the western doors of the temple (near the church's entrance) and stands on the eaglet, hands his Staff to the staff-bearer and the sub-deacons remove his Mandyas.

As the Bishop leaves the temple, the bells are rung "in full" – we presume the *trezvon* is rung.

(BOGOSLUŽEBNYE UKAZANIJA NA 1955 GOD, pp. 298-321.)

XX

PARTICULARS IN SERVICES WHEN CELEBRATING IN THE PRESENCE OF A NON-CELEBRATING BISHOP

The priest who celebrates in the presence of a non-celebrating Bishop *must* receive the Bishop's blessing when the Bishop enters the Sanctuary. All others present in the Sanctuary must also receive their blessings. During the Liturgy, the priest receives blessings after Communion and the washing of lips. During the Allnight Vigil, he receives a blessing at an opportune moment of the service.

At the services of the Hours, Aftersupper *(Compline-Povečerie)*, Mid-night Vigil, instead of: **Through the prayers of our Holy Fathers. . .**, the priest must say: **Through the prayers of our Holy Master, O Lord Jesus Christ, our God, have mercy on us.**

After an Ecphony, the priest bows to the Bishop.

Before the beginning of the Allnight Vigil (Great Vespers-Orthros), and when necessary in other instances, the priest raises the incenser to the Bishop and asks for his blessings before proceeding with the incensing. Likewise, the deacon who assists the priest asks for the Bishop's blessing before incensing. The deacon first incenses the Bishop and then the priest. At the start of the incensing the Bishop is incensed three-times-three, while at the conclusion he is incensed only three times.

Before a deacon exits from the Sanctuary to offer an ektenia, and after re-entering following the completion of an ektenia, he bows to the Bishop.

At the Ecphonies: "Peace be to all," the priest **DOES NOT** give a blessing to the people with his hand, he simply bows to the people.

At the Entrance (Procession), the deacon receives the Holy Gospel from the priest, approaches the Bishop and the Bishop kisses the Gospel, then proceeds with the procession. The "Entrance" is blessed by the Bishop.

During the Liturgy, the deacon takes the Gospel for the Bishop to kiss before he goes forth to read the Gospel lection.

At the Great Entrance, upon entering the Sanctuary, the priests, deacons, commemorate the Bishop: "May the Lord God remember thy bishopric in His Kingdom. . . "

After receiving the Holy Mysteries, the priest or deacon offer the Prosphora and the wine-water mixture to the Bishop.

At the end of the service, before the priest offers the Dismissal, the choir sings: ". . .Master, bless," instead of "Father, bless."

At the conclusion of any service, the priest and the deacon receive blessings from the Bishop and then unvest themselves after the Bishop leaves the temple (or Sanctuary). If they desire to unvest before the Bishop's departure, they must do so with the Bishop's permission.

(From the Appendixes to BOGOSLUŽEBNYE UKAZANIJA NA 1955 GOD, pp. 322-323. – Divine Services Directions for the year 1955 – Moscow Patriarchate, 1954.)

XXI

THE ORDER FOR THE SINGING OF TROPARIA AND KONTAKIA AT LITURGY

IN TEMPLES OR THEIR PARAECCLESIA, DEDICATED TO THE LORD SAVIOUR

General Notations

(1) Before singing the next-to-last Kontakion, "Glory. . ." is sung; and, before the last Kontakion, "Both now. . .Amen."

(2) If there be only one Kontakion, before it "Glory. . . both now. . ." is sung.

(3) During the Tessaracost and the Paschal periods, the Troparia and the Kontakia are sung as directed by the Directives, indicated in the Triodion and the Pentecostarion, the Menaeon and the Typicon.

(4) Offerings for the dead, i.e., commemorating them at the Proskomedia (hence, a "Requested Liturgy"), may be made during all the days, but the Kontakion, "With the Saints give rest. . ," is never sung on Sundays.

"With the Saints. . ." is not sung during the week-days, including Saturday, if there coincides a commemoration which has the celebration of the Vigil, or the Polyeleos, or the Great Doxology. It is sung only if there be the Sextuple Service or a service without the Festal Sign. This Kontakion is never sung in the Proheortia or the Metheortia and in the period of the Pentecostarion, exception Saturday before Pentecost (Trinity Saturday).

ON SUNDAY

1. If the Despotic Duodenary Feast coincides, the Troparion and the Kontakion of the Feast are sung.

2. If a Despotic non-Duodenary Feast coincides, the Troparia: Sunday, Feast, and Saint; Kontakia: Sunday, Saint and Feast.

3. If a Theometoric Duodenary Feast coincides, the Troparia: Sunday and Feast; Kontakia: Sunday and Feast.

4. If a Theometoric non-Duodenary Feast coincides, the Troparia: Sunday, Feast and Saint; Kontakia: Sunday, Saint and Feast.

5. If there be the coincidence of the Proheortia or the Metheortia, the Troparia: Sunday, Proheortion or Metheortos, and Saint; Kontakia: Sunday, Saint and Proheortion or Metheortos.

6. If the Apodosis of the Despotic Duodenary or Theometoric Duodenary Feast coincides, the Troparia: Sunday and Feast; Kontakia: Sunday and Feast (sometimes the Troparion and the Kontakion of the Saint may be added, see 25 November).

7. If there is ordered a Vigil for a Saint, or the Polyeleos, or the Doxology, or the Sextuple Service (one in which six stichera are prescribed for "Lord, I call upon. . ." at Vespers), or Service without the Festal Sign, the Troparia: Sunday, Saint (one or two); Kontakia: Sunday, Saint (one or two) and the Theotokian, "O Protection of Christians unashamed. . ."

DURING THE WEEKDAYS

8. If there is the coincidence of a Despotic or Theometoric Duodenary Feast, the Troparion and the Kontakion of the Feast are sung.

9. If there is the coincidence of a Despotic non-Duodenary Feast, the Troparia: Feast and Saint; Kontakia: Saint and Feast.

10. If there is a coincidence of a Theometoric non-Duodenary Feast (feast of a Theotokos Icon or other), the Troparia: Feast and Saint; Kontakia: Saint and Feast.

11. If there is the Proheortion or the Metheortos of a Despotic Feast, the Troparia: Proheortion or Metheortos and Saint; Kontakia: Saint and Proheortion or the Metheortos.

12. If there is the Proheortion or the Metheortos of a Theometoric Feast, the Troparia: Temple, Proheortion or Metheortos, and Saint (if there is more than one Saint, also a second Troparion); Kontakia: Temple, Saint and Proheortion or the Metheortos.

13. If there is the Apodosis of a Despotic or of a Theometoric Feast, the Troparion and the Kontakion of the Feast (sometimes are added the Troparion and the Kontakion of the Saint – see 25 November).

14. If there is ordered the Vigil for a Saint, or Polyeleos, or Doxology, the Troparia: Temple and Saint; Kontakia: Saint and Temple (ex. 26 Sept., 29 June).

15. If there is ordered the Sextuplet Service for a Saint, or without the Sign for a Monday, Tuesday and Thursday, the Troparia: Temple, Day of the Week (two on Thursday), Saint of the Menaeon (one or two); Kontakia: Day of the Week (two on Thursday), Saint of the Menaeon (one or two), "Glory," "With the Saints give rest. . ," "Both now," Temple.

16. If there is ordered the Sextuplet Service for a Saint or without the Sign for Wednesday and Friday, the Troparia: Day ("Lord, save Thy people. . ."), Saint of the Menaeon (one or two); Kontakia: Day ("Thou didst ascend the Cross. . ."), Saint of the Menaeon (one or two), "Glory," "With the Saints give rest. . ," "Both now," Temple.

17. If there is coincidence on Saturday of Vigil for a Saint, or Polyeleos, or Doxology, or the Proheortion, the Metheortos or Apodosis, see above, 11, 12, 13 and 14.

18. If there is ordered the Sextuplet Service for a Saint, or without the Sign for Saturday, the Troparia: Temple, Day ("Apostles, Martyrs. . .") and Saint of the Menaeon (one or two); Kontakia: Saint of the Menaeon, "Glory," "With the Saints give rest. . ," "Both now," "The universe brings to Thee the first fruits of nature. . ." (All Saints).

19. Requiem Liturgies on Ancestral Meat-fare and Trinity Saturdays, Troparion, "Thou only Creator Who, with profound wisdom, benevolently orderest all things, and givest unto all that which is useful. Give rest, O Lord, to the soul(s) of Thy deceased servant(s); for he (she, they) has (have) placed his (her, their) trust in Thee, our Maker and Fashioner, and our God." "Glory," "With the Saints give rest. . ," "Both now," "We have thee as a Bulwark and a Haven, and an Intercessor well-pleasing unto God; whom thou hast borne, O Theotokos without groom, the salvation of the faithful."

20. Requiem Liturgies on Demetrius Saturday, on the 2nd, 3rd, and 4th of Tessaracost: Troparion of the day, "Apostles, Martyrs. . ," and, "Remember, O Lord. . ," "Glory," "With the Saints. . ," "Both now," "We have thee as a Bulwark. . ."

21. At the commemoration on Monday or Tuesday following Thomas Sunday, the Troparion, "Though the Tomb was sealed. . ," and the Troparion of the Saint of the Menaeon; Kontakia: Saint of the Menaeon, and, "With his anxiously searching right hand. . ."

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IN TEMPLES, OR THEIR PARAECCLESIA, DEDICATED TO THE MOTHER OF GOD

ON SUNDAY

1. If the Despotic Duodenary Feast coincides, the Troparion and the Kontakion of the Feast are sung.

2. If a Despotic non-Duodenary Feast coincides, the Troparia: Sunday, Feast and Saint; Kontakia: Sunday, Saint and Feast.

3. If a Theometoric Duodenary Feast coincides, the Troparia: Sunday and Feast; Kontakia: Sunday and Feast.

4. If a Theometoric non-Duodenary Feast coincides, the Troparia: Sunday, Feast and Saint; Kontakia: Sunday, Saint and Feast.

5. If there be the coincidence of the Proheortia or the Metheortia of the Despotic Feasts, the Troparia: Sunday, Proheortion or Metheortos, Temple, and Saint; Kontakia: Saint, Proheortion or Metheortos.

6. If there be the coincidence of the Proheortion or the Metheortos of a Theometoric Feast, the Troparia: Sunday, Proheortion or Metheortos, and Saint; Kontakia: Sunday, Saint, Proheortion or Metheortos.

7. If the Apodosis of a Despotic or Theometoric Feast coincides, the Troparia: Sunday, Feast; Kontakia: Sunday and Feast (sometimes a Troparion and a Kontakion of a Saint are added, see 25 November).

8. If there is ordered a Vigil for a Saint, or Polyeleos, or Doxology, or the Sextuple Service, or one without the Sign, the Troparia: Sunday, Temple and Saint of the Menaeon (one or two); Kontakia: Sunday, Saint of the Menaeon (one or two) and Temple.

DURING THE WEEKDAYS

9. If there is the coincidence of a Despotic or Theometoric Duodenary Feast, the Troparion and the Kontakion of the Feast are sung.

10. If there is the coincidence of a Despotic non-Duodenary Feast, the Troparia: Feast and Saint; Kontakia: Saint and Feast.

11. If there is a coincidence of a Theometoric non-Duodenary Feast (feast of a Theotokos Icon or other), the Troparia: Feast and Saint; Kontakia: Saint and Feast.

12. If there is the Proheortion or the Metheortos of a Despotic Feast, the Troparia: Proheortion or Metheortos, Temple and Saint; Kontakia: Temple, Saint and Proheortion or Metheortos.

13. If there is the Proheortion or the Metheortos of a Theometoric Feast, the Troparia: Proheortion or Metheortos and Saint; Kontakia: Saint and Proheortion or Metheortos.

14. If there is the Apodosis of a Despotic or of a Theometoric Feast, the Troparion and the Kontakion are of the Feast (sometimes the Troparion and the Kontakion of a Saint are added, see 25 November).

15. If there is ordered the Vigil for a Saint, or Polyeleos, or Doxology, the Troparia: Temple and Saint; Kontakia: Saint and Temple.

16. If there is ordered the Sextuplet Service for a Saint, or without the Sign for a Monday, Tuesday and Thursday, the Troparia: Day of the Week (on Thursday there are two), and Saint of the Menaeon (one or two); Kontakia: Day (two on Thursday), Saint of Menaeon (one or two), "Glory," "With the Saints give rest. . ," "Both now," Temple.

17. If there is ordered the Sextuplet Service for a Saint, or without the Sign for a Wednesday and Friday, the Troparia: Day ("Lord, save Thy people. . ."), Temple and Saint of Menaeon (One or two); Kontakia: Day ("Thou didst ascend the Cross. . ."), Saint of Menaeon (one or two), "Glory," "With the Saints. . ," "Both now," Temple.

18. If there is coincidence on Saturday of Vigil for a Saint, or Polyeleos, or Doxology, or the Proheortion, the Metheortos or Apodosis, see above 12, 13, 14 and 15.

19. If there is ordered the Sextuplet Service for a Saint, or without the Sign for Saturday, the Troparia: Temple, Day ("Apostles, Martyrs. . ."), and Saint of the Menaeon (one or two); Kontakia: Saint of the Menaeon (one or two), "Glory," "With the Saints. . ," "Both now," "The universe brings to Thee the first fruits of nature. . ." (All Saints).

20. Requiem Liturgies on Ancestral Meat-fare and Trinity Saturdays, Troparion, "Thou only Creator. . ," "Glory," "With the Saints. . ," "Both now," "We have thee as a Bulwark. . ."

21. Requiem Liturgies on Demetrius Saturday, on the 2nd, 3rd and 4th of Tessaracost: "Apostles, Martyrs. . ," "Remember, O Lord. . ," "Glory," "With the Saints. . ," "Both now," "We have thee as a Bulwark. . ."

22. At the commemoration on Monday or Tuesday following Thomas Sunday, the Troparia "Though the Tomb was sealed. . ," Temple and Saint of the Menaeon; Kontakia: Saint of the Menaeon and "With his anxiously searching right hand. . ."

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IN TEMPLES, OR THEIR PARAECCLESIA, DEDICATED TO A SAINT

ON SUNDAY

1. If the Despotic Duodenary Feast coincides, the Troparion and the Kontakion of the Feast are sung.

2. If a Despotic non-Duodenary Feast coincides, the Troparia: Sunday, Feast and Saint of the Menaeon; Kontakia: Sunday, Saint of the Menaeon and Feast.

3. If a Theometoric Duodenary Feast coincides, the Troparia: Sunday and Feast; Kontakia: Sunday and Feast.

4. If a Theometoric non-Duodenary Feast coincides, the Troparia: Sunday, Feast and Saint of the Menaeon; Kontakia: Sunday, Saint of the Menaeon and Feast.

5. If there be the coincidence of the Proheortia or the Metheortia of the Despotic or Theometoric Feast, the Troparia: Sunday, Proheortion or Feast, Temple and Saint of the Menaeon; Kontakia: Sunday, Temple, Saint of Menaeon and the Proheortion or Feast.

6. If the Apodosis of a Despotic or Theometoric Feast coincides, the Troparia: Sunday and Feast; Kontakia: Sunday and Feast (sometimes a Troparion and a Kontakion of a Saint are added, see 25 November).

7. If there is ordered a Vigil for a Saint, the Troparia: Sunday and Saint; Kontakia: Sunday, Saint and "O Protection of Christians unashamed. . ."

8. If there is ordered Polyeleos, or Doxology, or the Sextuplet Service, or without the Sign, the Troparia: Sunday, Temple and Saint of the Menaeon; Kontakia: Sunday, Temple, Saint and "O Protection of Christians unashamed. . ."

DURING THE WEEKDAYS

9. If there is the coincidence of a Despotic or Theometoric Duodenary Feast, the Troparion and the Kontakion of the Feast are sung.

10. If there is the coincidence of a Despotic non-Duodenary Feast, the Troparia: Feast and Saint of the Menaeon; Kontakia: Saint of the Menaeon and Feast.

11. If there is the coincidence of a Theometoric non-Duodenary Feast, the Troparia: Feast and Saint of the Menaeon; Kontakia: Saint of the Menaeon and Feast.

12. If there is the coincidence of the Despotic or Theometoric Proheortion or Metheortos, the Troparia: Proheortion or Feast, Temple and Saint of the Menaeon; Kontakia: Temple, Saint of the Menaeon, and Proheortion or Feast.

13. If there is the Apodosis of a Despotic or Theometoric Feast, the Troparion and the Kontakion of the Feast are sung (sometimes a Troparion and a Kontakion of a Saint are added, see 25 November)

14. If there is ordered a Vigil for a Saint, the Troparion of the Saint is sung, Kontakion of the Saint, and "O Protection of Christians unashamed. . ."

15. If there is ordered a Polyeleos or Doxology for a Saint, the Troparia: Temple and Saint; Kontakia: Temple, Saint and "O Protection of Christians unashamed. . ."

16. If there is ordered the Sextuplet Service for a Saint, or without the Sign – for all days except Saturday, the Troparia: Day of the Week (on Thursday there are two), Temple and Saint of the Menaeon (one or two); Kontakia: Day (on Thursday there are two), Temple, Saint of the Menaeon (one or two), "Glory," "With the Saints give rest. . ," "Both now," "O Protection of Christians unashamed. . ."

17. If there is ordered for a Saturday a Vigil for a Saint, or Polyeleos, or Doxology, or the Proheortion or Metheortos or the Apodosis takes place, the Troparia and Kontakia are sung as indicated for any day of the week.

18. If there is ordered the Sextuplet Service, or without the Sign for Saturday the Troparia: Day ("Apostles, Martyrs. . ."), Saint of the Menaeon (one or two), "Glory," the Kontakion, "With the Saints give rest. . ," "Both now," "The universe brings to Thee the first fruits of nature. . ."

19. Requiem Liturgies on Ancestral Saturdays of Meat-fare and Pentecost (Trinity): "Thou only Creator. . ," "Glory," "With the Saints. . ," "Both now," "We have thee as a Bulwark. . ."

20. Requiem Liturgies on Demetrius Saturday and on the 2nd, 3rd and 4th Saturdays of Tessaracost: "Apostles, Martyrs. . ," "Remember, O Lord. . ," "Glory," "With the Saints give rest. . ," "Both now," "We have thee as a Bulwark. . ."

21. On Monday or Tuesday of Week following Thomas Sunday: "Though the Tomb was sealed. . ," Temple, Saint; Kontakia: Temple, Saint, and, "With his anxiously searching right hand. . ."

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XXII

HOLY GREAT PASSION WEEK

The following Order of Services for Great Week is taken, for the most part, from the "Divine Services Directives" (BOGOSLUŽEBNYE UKAZANIYA), published as annual editions by the Patriarchate of Moscow and All Rus' between the years 1949 and 1958 inclusively. The contents were checked with the Typicon and with the books by Nikolsky and Bulgakov.

A GREAT MONDAY

Palm Sunday Evening Vespers

The Vespers introduce us into Holy Great Passion Week, our journey to Pascha. In the evening of Palm Sunday, the Daily Vespers is celebrated and there are the following variations: 1. At "Lord, I call upon Thee. . ." there are six stichera, the same which were sung for the Aposticha of the Feast of Our Lord's Entrance into Jerusalem. These are found at the Aposticha of the Great Vespers of Saturday evening. Since only three stichera are given, each sticheron should be repeated. "Glory. . ," the first sticheron is sung; "Both now. . .Amen," the last (third) sticheron is sung. The Entrance, as usual, the Royal Doors are opened at "Both now. . ." "Wisdom! Attend!" "Gladsome Light."

2. The Prokoemenon is the regular Sunday evening Tone 8: "Behold, now bless the Lord, all you servants of the Lord." Singers repeat this, and the stichos (verse) is: "Who stand in the house of the Lord, in the courts of the house of our God." The singers repeat the Prokoemenon, and, after the first half of the Prokoemenon is again said by the priest or deacon, the singers conclude it.

3. There is no ektenia after the Prokoemenon. The reading "Vouchsafe, O Lord. . ." takes place immediately following the conclusion of the Prokoemenon. The Royal Doors are closed and the lights are dimmed, or some of the candles are put out, and the clergy change to dark-hued vestments.

4. Three metania are prescribed, and the Ektenia, "Let us complete our evening prayer. . ." Music should be "lenten" beginning with this ektenia.

5. The Aposticha is given in the Triodion for Palm Sunday evening.

6. After "Now dismiss Thy servant in peace, O Master . . ," the Trisagion, "Our Father," the Dismissal Troparia are sung and prostrations are made: "Hail Mary, full of grace, the Lord is with thee. . ." (Lenten).

7. The Dismissal rubrics state that the Temple Saint and the saint(s) for the day are not mentioned in the Dismissals for Great Holy Week. The Dismissal:

> **O Lord, Who did come to voluntary sufferings for our salvation, Christ our True God, through the intercessions of His Immaculate Mother, and of all the saints, have mercy and save us, for He is good and loves mankind.**

The priest does not use the hand Cross, he bows to the people.

Small Aftersupper

The same procedure and directions should be followed for the Small Aftersupper as they were during the previous weeks of Tessaracost. The Tri-Ode of St. Andrew of Crete, Tone 8 (Odes 1, 8, and 9), are sung twice each as well as the troparia. After the Katabasiai of the 9th Ode, the Trisagion, etc. After "Our Father" there is one Kontakion in Tone 8 (instead of the regular troparia):

> **Jacob lamented the loss of Joseph. The brave youth who sits upon the chariot, we honor as king: Because he did not enslave himself to the pleasures of Egypt, instead he was glorified by God, Who sees within the hearts of men, and sends them incorruptible crowns.**

"Lord, have mercy" (40 times), and the rest according to the lenten order. The Dismissal: "May Christ our True God. . ."

Orthros

Orthros may be celebrated on Great Monday morning rather than on Sunday evening. The beginning is the customary one for Orthros. After the Great Ektenia, "Alleluia" is sung in Tone 8; It is normally sung in traditional lenten music. The Troparion (Tone 8):

> **Behold, the Bridegroom comes at midnight, and blessed is the servant whom He shall find awake; but unworthy is he who is found asleep. Therefore, watch, my soul, that you not fall into sleep and be given over unto death and remain outside of The Kingdom. But get up quickly, cast away your sleep, and cry out: Holy, Holy, Holy are Thou God, through the intercessions of the Theotokos, have mercy on us.**

"Glory. . .", the Troparion is repeated, and, "Both now. . .Amen", the Troparion is again repeated. The Royal Doors may be opened for the singing of the Troparion, but there is no incensing.

The Kathismata are 4, 5, and 6 and Kathisma (sedalen)* after each are taken from the Triodion. (Kathismata 4 cónsists of Psalms 24 through 31.) The Kathisma sticheron after the first Kathismata, Tone 1:

> **On this present day the venerated Passion is revealed as a saving light: For Christ by His goodness comes to suffer. He Who holds everything in the palm of His hand consents to be suspended on a tree to save man.**

"Glory. . .both now. . .Amen." The Kathisma is repeated.

The second Kathismata (Kathismata 5 consists of Psalms 32 through 36) is followed by the following sticheron (sedalen) Tone 1:

> **O unseen Judge, in the flesh Thou wast seen. Thou art going to be killed by lawless men to justify our condemnation by Thy Passion. Wherefore, in unison we send up praise, magnification and glory to Thy Power, O Word.**

"Glory. . .both now. . .Amen." The Kathisma sticheron is repeated.

The third Kathismata (Kathismata 6 consists of Psalms 37 through 45) is followed by the following sticheron (sedalen) Tone 8:

* Kathisma (sedalen) literally means to sit down, hence, sitting is permitted during the chanting of the Kathismata.

On this present day the beginnings of the Lord's Passion is ushered in as a saving light. Come, therefore, ye lovers of the feast, let us welcome it with songs: For the Creator comes to take the Cross, examination, wounds and Pilate's judgement. By the servant He is hit upon the head, bearing all things in order to save man. For this cause let us cry out to Him: O Christ God, lover of mankind, grant forgiveness of sins to those who in faith worship Thy Immaculate Passion.

"Glory. . .both now. . .Amen." The Kathisma sticheron (sedalen) is repeated. The Royal Doors are opened in preparation for the reading of the Gospel.

The Gospel is read at the Holy Altar. Priest: "And make us worthy, O Master, to hear the holy Gospel, let us pray to the Lord God." "Wisdom! Attend!. . . Peace be to all!. . ." "The reading is from St. Matthew." The Gospel reading is Section 84 (21:18-43) without omissions ending in Section 88: "Attend. Returning into the city, Jesus was hungry. . .shall be given to a nation yielding the fruits thereof." Psalm 50 is read. The abridged Kanon, Tone 2, "The Three-Ode," is found in the Triodion. The refrain for the troparia of the Kanon, to be used during Great Week, is: "Glory to Thee, our God, glory to Thee." After the troparia the Ode is repeated – as Katabasiai. This procedure is followed during the entire week. After the first Ode there is the Little Ektenia, and after the Ecphony, "For Thou art the King of the world. . .," the Kontakion: "Jacob lamented the loss of Joseph. . ." Before the 9th Ode there is incensing, but "More honorable than the Cherubim. . ," is not sung. After the 9th Ode, Little Ektenia, and the Exaposteilarion is sung three times: (The singer sings it in the center of the temple. The second and third times it is sung by the choirs on the right and left cleros.)

My Saviour, I behold Thy adorned chamber, and I do not possess robes in order to enter therein. Enlighten the robe of my soul, O Giver of Light, and save me.

This Exaposteilarion is sung daily and is sung for the last time at the Great Thursday Orthros. The stichologia of the Psalms of Praise is said, the stichoi (verses) may be sung if there are singers. The reader chants the Ainoi beginning with "Praise the Lord from the heavens; for to Thee praise is due, O God." Also, "Sing unto the Lord a new song. . ." and, the stichos (for 4 stichera), "Praise Him for His mighty acts; praise Him according to the multitude of His greatness."

The sticheron in Tone 1:

When the Lord was coming to His voluntary Passion, on the way He said to His Apostles: Behold, we go to Jerusalem and the Son of Man will be betrayed as it is written about Him. Let us also go with Him, with cleansed thoughts, and crucify our earthly desires in order to have life with Him. And to hear Him cry out: It is not only to suffer in the earthly Jerusalem that I ascend to my Father and your Father, my God and your God, and take you with me to the Jerusalem above, to the Heavenly Kingdom.

Stichos: **Praise Him with the sound of trumpet, praise Him with psaltery and harp.** The sticheron **"When the Lord was coming. . ."** is repeated.

Tone 5, stichos: **Praise Him with timbrel and choir, praise Him with strings and organ.**

The sticheron (Tone 5):

Having arrived at the saving Passion of Christ God, O Faithful, let us praise His ineffable long-suffering, that by His compassion He raise us up from the death of sin, for He is good and loves mankind.

The stichos: **Praise Him with high sounding cymbals, praise Him with cymbals of jubilation. Let everything that has breath, praise the Lord.**

The sticheron **"Having arrived at the saving Passion. . ."** is repeated.

Tone 5, "Glory. . .both now. . .Amen."

Lord, when coming to Thy Passion, Thou didst confirm Thy Disciples saying: How is it you do not remember the words I said to you, that no prophet is killed except in Jerusalem, as it is written? Now the time has come, as I said to you: I am betrayed into the hands of sinners to be humiliated, nailed to the Cross, placed in the tomb, and be accounted abandoned and dead. But have courage, for I will rise up on the third day into the joy for the faithful and for life eternal.

Then the reader says: "Glory to Thee, Who has shown us the light." He **reads** the Great Doxology. This is followed by the Ektenia, "Let us complete our morning prayer unto the Lord."

The Aposticha follows in Tone 5:

Lord, the mother of the sons of Zebedee, unable to understand the mystery of Thine ineffable dispensation, begged that Thou grant her two sons honors of a temporal kingdom. Instead, Thou didst promise Thy friends that they would drink from the cup of death, Thyself saying that Thou would drink of it first, for the purification of sins. Therefore, we cry out to Thee: O Salvation of our souls, glory to Thee.

The stichos: **We are filled in the morning with Thy mercy, Lord.**

Lord, Thou didst teach Thy Disciples to ponder on wisdom of perfection, and didst tell them not to imitate the Gentiles in lording over the lowly. Thou didst say, let not that be among you, My Disciples, for I became lowly of my own will. Let the first among you be the servant of all; the ruler as the ruled; and the foremost as the last. I have come to give myself as Redemption for the many who cry to me: Glory to Thee.

Tone 8, the stichos: **And let the brightness of our Lord God be upon us.**

Brethren, let us be awed by the rebuke to the fig tree for lack of fruit which then dried up. Let us bring worthy fruits of repentance to Christ, Who grants us great mercy.

Tone 8, "Glory. . .both now. . .Amen."

The devil found the second Eve in the Egyptian through whose wiles he tried to seduce Joseph. But he left his outer garment and ran away from sin, not ashamed that he was naked as was the first created man before his Fall. Through his prayers, O Christ, have mercy on us.

Reader: **It is good to confess to the Lord, and to offer psalms to Thy Name, O Most High; to proclaim Thy mercy in the morning, and Thy truth every night.** (twice) The Trisagion, etc., through "Our Father." After "Amen" "Standing in the temple of Thy glory, we contemplate the standing in heaven; O Theotokos, the door of heaven, open to us the door of thy mercy." "Lord, have mercy." (40 times) "Glory. . .both now. . .Amen." "More honorable than the Cherubim . . ." "In the Name of the Lord, Father [or Master] bless." Priest: "Blessed is He Who is, Christ our God, always, now and ever, and unto ages of ages." The singers or readers:

O Heavenly King, make firm the faith, guide the nations, give peace to the world, and preserve this holy church. Grant repose to our departed fathers and brethren in the dwelling place of the righteous. Receive us in repentance and confession. For Thou art good and lovest mankind.

Priest: "O Lord and Master of my life. . ." (Prayer of St. Ephrem with 16 prostrations.)

The First Hour is read, however, the Kathismata is not said. After "Our Father" the Kontakion "Jacob lamented the loss of Joseph. . ." is read. This Kontakion is read at all of the Hours.

The Dismissal: "O Lord, Who did come to voluntary sufferings for our salvation, Christ our True God. . ."

The Third, Sixth and Ninth Hours, The Typica, Vespers and the Liturgy of the Presanctified Gifts are combined into a single continuous service.

The Third Hour

Before the start of the Third Hour the bell is struck (rung). The priest is vested in his Epitrachelion and stands on the Soleas. The Royal Doors and the Curtain are closed, in front of the Royal Doors the priest says: "Blessed is our God. . ." The reader: "Amen. Glory to Thee, our God, glory to Thee. O Heavenly King. . .Holy God. . . All Holy Trinity. . .Our Father. . ." After the Ecphony, "Amen" and, "Come, let us worship and fall down. . ." The priest makes three metania during "Come, let us worship. . ," and then goes into the Sanctuary.

The reader reads the customary three psalms, the 7th Kathismata is sung with the division into three "Glories" ("Glory to the F. . ."). During this time the priest vests in the Phelonion, opens the Curtain and the Royal Doors, and, preceded by the deacon and the candle-bearer, carries the Holy Gospel (priest and deacon exit through the Royal Doors) to an analogion in the center of the temple. The analogion faces the Holy Altar. After placing the Gospel upon the analogion, the priest incenses the entire temple (the deacon walks opposite the priest when going around the analogion and in front of the priest leading him about the temple) starting the incensing with the Gospel on the analogion in the center of the temple, then the Holy Altar and the Sanctuary, the Iconostasis, the singers, the people and the rest of the temple.

After the Kathismata is completed, the priest, standing in front of the Gospel (facing the Altar), recites the Troparion of the Third Hour and the two verses:

Lord, Who at the third hour didst send down upon Thine Apostles Thy Most Holy Spirit, take not the Same away from us, O Good One, but renew us who supplicate Thee.

The singers repeat the Troparion in Tone 6 and everyone makes a prostration.

Verse (stichos): **Create in me a clean heart, O God, and renew a right spirit within me.**

The singers repeat the Troparion and do a prostration.

Second stichos: **Cast me not away from Thy presence, and take not Thy Holy Spirit from me.**

The singers repeat the Troparion and do a prostration. The priest says:

Glory to the Father, and to the Son and to the Holy Spirit. The reader concludes: **Both now, and ever, and unto ages of ages. Amen. O Theotokos, thou art the true vine, who didst bring forth for me the fruit of life. We supplicate thee, O Sovereign Lady, intercede together with the Apostles and all the saints, for mercy upon our souls.**

The deacon (or priest if there is no deacon) says: "And make us worthy to hear the Holy Gospel, let us pray to the Lord God." This Ecphony is said only when the reading from the Gospel is from the beginning – from Chapter 1 of Matthew, Chapter 1 of Mark, Chapter 1 of Luke and Chapter 1 of John, otherwise the deacon (or priest) exclaims: "Wisdom, attend! Let us listen to the Holy Gospel. Peace be to all." After the above Ecphony the customary responses are made and the priest reads the first half of the Gospel of St. Matthew.

After the conclusion of the reading, the priest remains at the analogion – he does not go into the Sanctuary. The Royal Doors remain open, and the singers sing: "Glory to Thee, O Lord, glory to Thee." The reader: "Blessed be the Lord God, blessed be the Lord day by day. Let the God of salvation prosper us: Our God is the God of salvation." The Trisagion is said and after "Our Father" the reader chants the Kontakion of the Triodion (this Kontakion is chanted at all the Hours) Tone 8:

Jacob lamented the loss of Joseph. The brave youth who sits upon the chariot, we honor as king: Because he did not enslave himself to the pleasures of Egypt, instead, he was glorified by God, Who sees within the hearts of men, and sends them incorruptible crowns.

"Lord, have mercy." (forty times) "Thou who, at all times, and at every hour..." "Lord, have mercy." (thrice) "Glory. . .both now. . .Amen." "More honorable than the Cherubim. . ." After the reader says: "In the Name of the Lord, father, bless!" The priest: "Through the prayers of our Holy Fathers, O Lord, Jesus Christ, our God, have mercy on us." Then the priest reads the prayer of St. Ephraim: "O Lord and Master of my life. . ." with 16 prostrations and remains at the analogion. The reader:

Amen. Master, God and Father Almighty, Lord the Only-begotten Son, Jesus Christ, and Holy Spirit, One Godhead, One Power, have mercy on me, a sinner, for Thou knowest our fate, save me Thine unworthy servant, for blessed art Thou unto ages of ages. Amen.

The Sixth Hour

The reader: "Come, let us worship and fall down. . ." (thrice) and reads the customary three psalms, and the 8th Kathismata. The priest recites the following Troparion:

Thou, who on the sixth day and in the sixth hour, hast nailed to the Cross Adam's daring transgression in paradise, also tear up the handwriting of our sins, Christ God, and save us.

The singers repeat the Troparion in Tone 2 and everyone makes a prostration. The priest proceeds with the stichos:

O God, hear my prayer, and despise not my supplication.

The singers repeat the Troparion in Tone 2 and do a prostration. The second stichos is said:

I have called upon God, and the Lord heard me.

The singers repeat the Troparion and do a prostration. Priest: "Glory to the Father, and to the Son, and to the Holy Spirit." The reader: "Both now. . .Amen."

Because of the multitude of our sins, we dare not ask for the Master's mercy: But thou, O Virgin Theotokos, intercede before Him to Whom thou hast given birth, for a mother's prayer is of great help. Despise not the prayers of sinners, O All-pure One, for He Who even agreed to suffer for us is merciful and can save us.

And, the Troparion of the Prophesy, Tone 6:

With a contrite spirit we fall down before Thee and pray Thee, the Saviour of the world: For Thou art the God of the repenting.

"Glory. . .both now. . .Amen." Repeat the Troparion of the Prophesy. Priest: "Let us attend!" The reader:

The Prokoemenon in Tone 4: When the Lord brought back the captivity of Sion.

Stichos: **Then our mouth was filled with gladness.**

Priest: "Wisdom!" The reader: "The reading is from the Prophesy of Ezekiel." Priest: "Let us attend!" The reader: "Now it came to pass in the thirtieth year. . ." (1:1-20) When the reading is completed, the priest says: "Wisdom! Let us attend!" The reader:

The Prokoemenon in Tone 4: Unless the Lord build the house, they labour in vain that build it.

Stichos: **Unless the Lord keep the city, he watches in vain that keeps it.**

During the reading of the Paroemia, the priest and the deacon (or priest alone if there is no deacon) do a "lesser" incensing, i.e., they incense around the analogion (with the Gospel on it), the Iconostasis and the people. Following the Prokoemenon the deacon (or priest) says: "Wisdom, attend, let us hear the Holy Gospel." The priest: "Peace be to all." Following the response, etc., the second half of the Gospel of Matthew is read. After its conclusion, the singers sing: "Glory to Thee, O Lord, glory to Thee." The reader

Let Thy bounties go before us, O Lord, for we have sinned grieviously: Help us, O God our Saviour, for the glory of Thy Name. Lord, deliver us and purge away our sins, for Thy Name's sake.

He then continues reciting the Trisagion (with prostrations), etc., and after "Our Father," the Kontakion, "Jacob lamented the loss of Joseph. . ." "Lord, have mercy." (forty times) "Thou who, at all times, and at every hour, both in heaven and on earth art worshipped and glorified, O Christ-God. . ." "Lord, have mercy." (thrice) "Glory. . .both now. . .Amen." "More honorable than the Cherubim. . ." "In the Name of the Lord, father, bless!" Priest: "God be bountiful to us, and bless us, and show us the light of Thy Countenance, and be merciful to us." Then, the Prayer of St. Ephraim with 16 prostrations. Reader: "Amen. O God and Lord of Hosts, and Creator of all things. . ." (Prayer of St. Basil the Great)

The Ninth Hour

The reader: "Come, let us worship and fall down. . ." (thrice). During the reading of the psalms the incensing of the entire temple is done in the same manner as at the Third Hour. There is no Kathismata. The priest recites the Troparion:

> **Thou who at the ninth hour hast tasted of death in the flesh for our sake, O Christ God, deaden the desires of our flesh and save us.**

The singers repeat the Troparion in Tone 8 and everyone makes a prostration. Priest recites the stichos:

> **Let my prayer come before Thee, O Lord; give me understanding according to Thy word.**

The singers repeat the Troparion and all make a prostration. Priest recites the second stichos:

> **Let my petition come before Thy presence, O Lord; deliver me according to Thy word.**

The singers repeat the Troparion and all make a prostration. Priest: "Glory to the Father, and to the Son, and to the Holy Spirit." Reader: "Both now. . . Amen."

> **Thou who for our sake wast born of the Virgin, and didst endure crucifixion, O Good One, and by death overthrew death, and as God has manifested the resurrection, despise not those whom Thou hast fashioned with Thy hand; show Thy love for man, O Merciful One; accept the intercessions of the one who gave birth to Thee, the Theotokos, and save the despairing people, O Our Saviour.**

The deacon (or priest): "Wisdom, attend, let us hear the Holy Gospel." Priest: "Peace be to all." Following the responses, the first half of the Gospel of Mark is read. When the reading is concluded, the priest carries the Holy Gospel into the Sanctuary and places it back upon the Altar, closes the Royal Doors and the Curtain, and takes off the Phelonion. When the singers conclude, "Glory to Thee, O Lord, glory to Thee," the reader chants:

> **Deliver us not up for ever, we beseech Thee, for Thy Name's sake, and abolish not Thy covenant. Take not away Thy mercy from us, for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one.**

The Trisagion. . . through "Our Father." And, the rest of the readings in the Ninth Hour. After, "In the Name of the Lord, father bless!" the priest comes to the Soleas, and exclaims: "God be bountiful to us, and bless us, and show us the light of Thy Countenance, and be merciful to us." Then the Prayer of St. Ephraim the Syrian is

said with only three prostrations. The reader then says: "Amen. Master, Lord Jesus Christ, our God. . ." (Prayer of St. Basil the Great)

During the chanting of the Prayer ("Master, Lord Jesus Christ. . .") the priest and the deacon pray the "Entrance Prayers" (on the Soleas) in preparation for the Liturgy, except that the prayer "Lord, stretch forth Thy hand. . ." is not said.

The Typica

The Curtain is opened and the singers begin the "Beatitudes" with prostrations. During the "Beatitudes" the priest vests himself for the Liturgy. In putting on each vestment, the priest makes the sign of the Cross over it, kisses it, and, except for "Let us pray to the Lord," he vests in silence. The singing is in Tone 8 (special "Lenten" melody): "In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." *Refrain:* "Remember us, O Lord, when Thou comest into Thy Kingdom." "Blessed are those who mourn. . ." "Remember us, O Lord, when Thou. . ." The *Refrain* is sung after each stichos of the Beatitudes. "Glory. . ." "Remember us, O Lord, when Thou. . ." "Both now. . .Amen." "Remember us, O Lord, when Thou. . ." One prostration is made. "Remember us, O Master, when Thou comest into Thy Kingdom." A second prostration is made. "Remember us, O Holy One, when Thou comest into Thy Kingdom." The third prostration is made and the reader continues:

The heavenly choir sings to Thee and says: Holy, Holy, Holy, the Lord God of Hosts, heaven and earth are full of Thy glory.

Stichos: **Draw near to him and be enlightened, and your faces shall not be ashamed.**

The heavenly choir sings to Thee and says: Holy, Holy, Holy, the Lord God of Hosts, heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit: The choir of the holy angels and archangels with all the heavenly powers sing to Thee and says: Holy, Holy, Holy, the Lord of Hosts, heaven and earth are full of Thy glory.

Both now and ever, and unto ages of ages. Amen.

I believe in one God the Father Almighty. . .

O God, remit, pardon and forgive our sins, whether voluntary or involuntary, whether of word or of deed, whether committed with knowledge or in ignorance, whether by day or by night, whether in mind or in thought: Forgive us all these, for Thou art good and lovest mankind.

Our Father. . .

After "Amen" the reader (or singers) chants the Troparion of the Triodion: "Jacob lamented the loss of Joseph. . ." "Lord, have mercy," forty times, "Glory. . . both now. . .Amen." "More honorable than the Cherubim. . ." "In the Name of the Lord, father, bless!" The priest comes out to the Soleas and says: **God be bountiful to us, and bless us, and show us the light of Thy Countenance, and be merciful to us.** And, he says the Prayer of St. Ephraim the Syrian with prostrations. The reader then recites the Trisagion, All-holy Trinity. . .Our Father. . , and after "Amen," he says "Lord, have mercy" twelve times, and:

> **All-holy Trinity, consubstantial Power, undivided Kingdom, the Origin of all good things, be favorable to me, a sinner. Fortify me and give intelligence to my heart, and take away from me all my wickedness. Enlighten my mind, that I might glorify, sing and worship Thee and say: One is Holy, One is the Lord, Jesus Christ, to the glory of God the Father. Amen.**

The deacon (or priest): "Wisdom!" The singers: "It is truly meet to bless thee, O Theotokos. . .and the Mother of our God." (Note: *The singers stop at "Mother of our God.")* Priest: "Most holy Theotokos, Save us." The singers: "More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, who without corruption gave birth to God the Word, and art truly Theotokos: We magnify thee." Priest: "Glory to Thee, Christ God, our hope, glory to Thee." Singers: "Glory to the Father, and to the Son, and to the Holy Spirit: Both now and ever, and unto ages of ages. Amen. Lord, have mercy, Lord, have mercy. Lord, have mercy. Father, bless!" The Dismissal given by the priest is:

> **O Lord, Who did come to voluntary sufferings for our salvation, Christ our True God, through the intercessions of His Immaculate Mother, and of all the saints, have mercy and save us, for He is good and loves mankind.**

The singers: "Lord, have mercy. Lord, have mercy. Lord, have mercy."

Vespers with Liturgy of the Presanctified Gifts

The Royal Doors are closed, Curtain remains open, the priest and the deacon make three metania at the Altar saying, "God, cleanse me a sinner." The prayers "O Heavenly King. . . Glory to God in the highest. . . Lord open my lips. . ." are not said. The deacon receives blessings from the priest in silence, bows to him, and comes out to the Soleas through the North Deacon's Door, makes three metania and prays, "God, cleanse me the sinner." At the Altar the priest makes three metania and prays, "God,

cleanse me the sinner." The priest then kisses the Holy Gospel, and, waits until the deacon exclaims: "Master, bless!" The priest takes the Holy Gospel with both hands and holds it in an upright position, makes the Sign of the Cross over the Holy Antimension, as he gives the blessing: "Blessed is the Kingdom of the Father. . ." and, lays the Gospel back upon the Antimension. He kisses the Holy Gospel, exits through the North Deacon's Door and prays the 4th, 5th, 6th and 7th Prayers of Light (Lychnicon – Lamplighting Prayers of Vespers) in front of the Royal Doors. The choir responds "Amen" to the priest's blessing and the reader proceeds to chant: "Come, let us worship and fall down. . ." He reads Psalm 103. After the third "Alleluia, alleluia, alleluia, glory to Thee, O God," the deacon chants the Great Ektenia on the Soleas. The priest re-enters the Sanctuary after he completes the silent reading of the Prayers of Light. However, if there is no deacon, the priest remains on the Soleas and chants the Great Ektenia, and goes into the Sanctuary after the Ecphony.

During the chanting of the Kathismata, the priest makes a prostration in front of the Holy Altar, removes the Holy Gospel from the Antimension and stands it (on end) on the right side of the Altar near to or by the Tabernacle, opens the Antimension, goes to the Altar of Prothesis and brings the Discarion back to the Altar, and, places it upon the opened Antimension. With great awe the priest takes the Presanctified Lamb from the Artophorion, places it upon the Discarion and makes a prostration.

During the chanting of the second Kathismata the priest incenses the Holy Lamb upon the Altar by going around the Holy Altar incensing all four sides, circling it three times. If there is a deacon, both priest and deacon, before beginning the incensing, make three prostrations in front of the Altar (if no deacon, the priest still makes three prostrations), the deacon with a candle in his left hand positions himself opposite the priest (on the other side of the Altar) and as the priest incenses each side of the Altar and bows to the Altar, the deacon also bows to the Altar (actually facing the priest), going around the Altar three times.

During the reading of the third Kathismata (also called "antiphon"), the priest and all those in the Sanctuary make three prostrations toward the Holy Lamb. The priest places the Discarion with the Holy Lamb upon his head, circles the Altar (going to his right) and goes to the Altar of Prothesis. The deacon walks backwards – facing the priest as he moves – incenses the Holy Gifts and carries a candle in his left hand. If there is no deacon, servers may carry the candles and the incenser, but the server will not swing the incenser, however, he (they) will walk backwards facing the priest. When the Discarion with the Holy Lamb is placed upon the Altar of Prothesis, the priest pours wine and water into the Chalice, incenses the Star and places it upon the Discarion, incenses the Covers, the Aer, and places them upon the Discarion and the Chalice. During each sacredotal action the priest quietly says: "Let us pray to the Lord. Lord, have mercy." (No other prayers are said!) After incensing the Prothesis, everyone in the Sanctuary makes a prostration toward the Holy Lamb

on the Prothesis, and a lighted candle is placed in front of the Altar of Prothesis.

The deacon returns to the Soleas to say the ektenia and the priest returns to the Holy Altar, folds the Antimension and places the Gospel upon it (If there is no deacon the priest says the Little Ektenias at the Altar rather than upon the Soleas.)

After the Ecphony, "For Thou art our God, and unto Thee we send up. . . ," the choir sings "Lord, I call upon Thee. . ." in Tone 1. Ten stichera are sung beginning with: "When the Lord was going to His voluntary Passion. . ." "Glory. . .Both now. . . Amen." (Tone 8) "Finding the Egyptian woman another Eve. . ."* The incensing of the entire temple takes place during "Lord, I call. . ." and the stichera. The Royal Doors are opened when "Glory. . .Both now. . .Amen. ," is sung. The Little Entrance takes place with the Gospel. "Wisdom. Attend!" Singers: "Gladsome Light. . ." The priest (and deacon) after placing the Gospel upon the Altar, kiss the Altar, and go to the "High Place" back of the Altar (as at regular Vespers or during the Liturgy), make a metania and turn to face the people.

Deacon (or priest): "Let us attend!" Priest: "Peace be to all!" Reader: "And to thy spirit." Deacon (or priest): "Wisdom!" Reader: "The Prokoemenon in Tone 6: The Lord bless you from Zion, may you see the prosperity of Jerusalem." The singers repeat the Prokoemenon in Tone 6. Reader (stichos): "Blessed are all who fear the Lord, who walk in His ways." The singers repeat the Prokoemenon. Reader: "The Lord bless you from Zion:" The singers: "May you see the prosperity of Jerusalem." Deacon (or priest): "Wisdom!" Reader: "The reading is from Exodus." Deacon (or priest): "Let us attend!" The Royal Doors are closed – Curtain remains open. Reader: "These are the names of the children of Israel. . ." (Ex. 1:1-20)

At the conclusion of the reading the Royal Doors are opened, the deacon says, "Let us attend!" The reader: "The Prokoemenon in Tone 6: We bless you in the Name of the Lord." The singers repeat the Prokoemenon – all as given above. The stichos: "Often they have fought me from my youth." Following the conclusion of the reading and the singing of the Prokoemenon, everyone in the temple goes down to his knees, the deacon exclaims: "Command!" (if there is no deacon, the priest does not say "Command.") The priest holds a candle and the incenser (with both hands) – he uses the candle that was placed in front of the Holy Altar when the Holy Lamb was placed upon the Discarion and later removed and placed at the Altar of Prothesis – and raising them high, while facing the Altar, says: "Wisdom! Let us be attentive!", turns toward the people who now prostrate themselves, and continues: "The Light of Christ illumines everyone!" The priest blesses the people with the candle and the incenser as he recites the words: "The Light of Christ. . ."

*St. Vladimir Seminary published "The Liturgy of the Presanctified Gifts" and these Passion Week stichera for "Lord, I call upon Thee. . ." are included.

The priest turns toward the Altar, hands the incenser and the candle to the servers (deacon is a server), and, if there is no deacon says: "Let us attend!" The Royal Doors are closed. The reader says: "The reading is from Job." ("Wisdom" is not said here) Reader: "There was a man in the land of Hus, whose name was Job. . ." (Job 1:1-12). The priest goes to stand at the "High Place."

When the Paroemia is concluded, the priest says, "Peace be to you!" The Royal Doors are opened. The deacon: "Wisdom!" The reader takes his place in front of the Royal Doors on the Ambon, and sings the selected verses from Psalm 140: "Let my prayer arise in Thy sight as incense; and let the lifting up of my hands be an evening sacrifice." The choir (or singers), get up from their kneeling position, repeat "Let my prayers arise. . ." When the Royal Doors are opened, all the people kneel and remain kneeling during the singing of all the four stichoi with the "refrains." When the singers repeat "Let my prayer. . ," the reader kneels, but stands to sing the next stichos: "Lord, I have cried to Thee, hear me; hear the voice of my prayer, when I cry to Thee." (The singers kneel when the reader sings, and stand when they sing; the reader kneels when the singers sing, and stands when he sings. The people kneel all the time.)

The singers repeat, "Let my prayer. . ."

Reader: "Set a watch, O Lord, before my mouth, and a door round about my lips." The singers: "Let my prayer. . ."

Reader: "Incline not my heart to evil words, to make excuses for sins." The singers: "Let my prayer. . ."

Reader: "Let my prayer arise in Thy sight as incense." The singers conclude: "And let the lifting up of my hands be an evening sacrifice."

During the singing of the above, the priest stands at the Holy Altar and does a continuous incensing (symbolic of the rising fervent prayer to God). After the singing of the stichos, "Incline not my heart. . ," during the "Let my prayer. . ." the priest goes to the Altar of Prothesis, incenses the Prothesis three times, gives the incenser to the server, makes a prostration, comes back to the Holy Altar, and prostrates himself before it (in case the priest is the "singer" for the stichoi, he does not kneel). The last stichos is sung by the singer as follows: "Let my prayer arise in Thy sight as incense." If a church is fortunate to have an ample supply of singers, in place of one singer a "trio" may be utilized. They stand at the foot of the Ambon rather than on the Ambon. All the people rise at this time, and, the singers conclude the stichos: "And let the lifting up of my hands be an evening sacrifice."

Three prostrations are made as the priest recites the Prayer of St. Ephrem. The priest is at the Altar for the prostrations, not on the Soleas. This concludes the Vespers.

The priest hands the Holy Gospel to the deacon, who exits through the Royal Doors to the Soleas, and reads the Gospel (facing the Altar) which is placed upon an analogion. The priest turns toward the people and says: "Wisdom, attend, let us listen to the Holy Gospel. Peace be to all." "And to thy spirit." "The lesson from the Holy Gospel is according to Matthew." "Glory to Thee. O Lord, glory to Thee." The Gospel is Section 98 (24:3-35): "At that time, Jesus was sitting on mount Olivet. . ." and, ending with the words: ". . .but my words shall not pass." If there is no deacon, the priest reads the Gospel on the Altar, or, if there is a bishop's directive, he may read it facing the people.

After the reading of the Gospel is concluded, the Royal Doors are closed. The priest kisses the Gospel and places it in an upright position (as at the Liturgy of St. John Chrysostom) in front of the Tabernacle – not to the left or the right side of it. If there is a deacon, he comes out of the Sanctuary and stands in front of the Royal Doors on the Soleas to say the Ektenia of Fervent Supplication. If there is no deacon, the priest chants the Ektenia at the Altar with the Royal Doors remaining closed. After the Ecphony, "Through the Gift of Thy Christ. . ." the Royal Doors are opened. The deacon incenses the front of the Holy Altar (three times), the Altar of Prothesis (three times), and the chief celebrant – reciting Psalm 50. If the priest is alone, he incenses the Holy Altar, the Prothesis, also reciting Psalm 50. The singers: "Now the Powers of Heaven invisibly. . ."

The Great Entrance is done in silence. If there is a deacon assisting, the priest, after incensing the Holy Gifts, places the Aer on the deacon's shoulder, and gives him the incenser, which he carries, walking backwards and incensing the Holy Gifts as the priest carries them. The priest takes the Discarion with his right hand, and holds it high, if possible, above his head. The Chalice is carried with the left hand. Nothing is said during this procession. All the people must prostrate themselves. When the priest is about to place the Discarion upon the Altar, he says in a semi-audible voice: "Let us with faith and love draw near." The singers sing the last part of "in place of" the Cherubimic Hymn: "Let us with faith and love draw near and become communicants of life eternal. Alleluia, alleluia, alleluia." The Discarion and the Chalice are placed in their normal positions on the Altar, first the Chalice is placed, then the Discarion is carefully lifted off the head with both hands and is set on the Altar. The incensing of the Aer, covering the Chalice and Discarion, and the incensing of the Holy Gifts is done in the customary manner as at the Liturgy of St. John Chrysostom. However, no prayers are recited during these actions. After the singers conclude "Let us with faith. . ," three prostrations are made as the priest audibly recites the Prayer of St. Ephrem. The Royal Doors are closed and the Curtain is closed **half way**. The rest is the usual Liturgy of the Presanctified Gifts.

The Great Aftersupper

The customary beginning is used. The complete order for this is the same as that indicated for the first week of Tessaracost. The regular prostrations and metania and troparia are indicated. After the Doxology, the Triode, Tone 8, is sung — Odes 2, 8 and 9, works of St. Andrew of Crete. Each of the Odes is sung two times and the repeating of it is the Katabasia. After the Katabasia of the 9th Ode, one prostration, the Trisagion, etc., after "Our Father," the Kontakion from the Triodion, Tone 2:

Wretched soul, think of the last hour, and fear the rebuke to the fig tree: Labour with love on the talent given you, awaken and call out: Let us not be left outside the Chamber of Christ.

Following the Kontakion, "Lord of Hosts, be with us, for besides Thee we have no other helper in adversity. Lord of Hosts, have mercy on us. . ." and, the rest. At the Dismissal, before the general asking of forgiveness, the following prayer is said: "O Master great in mercy, Lord Jesus Christ our God, through the prayers of our All-immaculate Lady Theotokos and ever-Virgin Mary. . ."

Notes

Should the Feast day of the Temple coincide with Great Monday, Great Tuesday, Great Wednesday or Great Thursday of Passion Week, the celebration of the Templar Feast is transferred to Palm Sunday. If it should coincide with Great Friday, Great Saturday or Pascha (first day), the celebration is transferred to Paschal Monday.

*

The days of Passion Week are most holy in commemorating the suffering of Our Lord and God and Saviour Jesus Christ. Therefore, Holy Church prescribes that there be no officiating of the Parastasis or Pannychis, or of a Moleben, at any shrine or any place in the temple during this time.

*

Those who have the honor of wearing the skouphos or the kamilaukion observe the following regulations during the Liturgy of the Presanctified Gifts: a- The skouphos or the kamilaukion (the mitre is not worn at this time, mitred archpriests don the kamilaukion) is removed before kissing the icons during the Entrance Prayers.

b- Following the complete vesting, the skouphos, the kamilaukion or the mitre is put on. c- They are removed from the heads before the Holy Lamb is transferred from the Altar to the Prothesis. d- After coming back to the Altar, the skouphos or the kamilaukion or the mitre is put on and is worn until the singing of "Let my prayer arise. . ." when it is removed from the head. e- It is put on at the beginning of the Ektenia of Fervent Supplication. f- Head coverings are removed at the prayer before the singing of "Now the Powers of Heaven invisibly. . ." and are put on again **after** *the reading of the Prayer Before the Ambon.*

*

Should the Presanctified not be scheduled, the following order is observed: At "Lord, I call upon Thee. . ," six stichera are sung. The first sticheron in Tone 1 is sung twice:

When the Lord was going to His voluntary Passion, He said to His Disciples on the way, "Behold, we go to Jerusalem, where the Son of Man shall be delivered, as it is written." Come, therefore, let us accompany Him with minds purified from the pleasures of life. Let us be crucified and die with Him, in order that we may live with Him and hear Him say: "Now I go not to the earthly Jerusalem to suffer, but to my Father and your Father, to my God and your God. I will raise you to the higher Jerusalem, into the Kingdom of Heaven."

The second sticheron in Tone 5 is sung twice:

We have now come near, Faithful, to the Saving Passion of Christ God. Let us glorify His ineffable forebearance, so that by His compassion, He may raise us up, who were dead. For He is Good, and loves mankind.

The next sticheron in Tone 5 is sung twice:

The ineffable mystery of Thy Dispensation, O Lord, was incomprehensible to the mother of Zebedee's children, and she asked for the honor of a temporal kingdom for her sons. Instead, Thou didst promise to Thy friends that they too should drink of the cup of death. Thou didst say, that Thou would drink this cup for them for the cleansing of sins. Therefore, we cry out to Thee: O Salvation of our souls, glory to Thee.

"Glory. . .Both now. . .Amen." (Tone 5)

While going to Thy Passion, O Lord, Thou didst reassure Thy Disciples, saying: "How is it that you do not remember the words that I have spoken to you? That in the Prophets all things are not written, but that I, in Jerusalem, must be put to death. Now is the time of which I told you. Now I turn myself over to the hands of sinners to be mocked, so that they may raise me upon the Cross, burying me as a dead man enduring corruption. Then, take courage, for on the third day I will rise for the joy of the faithful, and for life everlasting."

The Entrance takes place with the Holy Gospel. "Gladsome Light. . ." is sung, the Prokoemena, and the Paroemia and the Gospel are read. "Vouchsafe, O Lord, to keep us this night. . ." is chanted, and the Ektenia: "Let us complete our evening prayer unto the Lord. . ." At the Aposticha, the sticheron in Tone 5:

When Thou wast giving Thy last instruction to Thy Disciples, Lord, Thou didst teach them that they would not be like the Gentiles, and exercise dominion over the weak. It shall not be so with you, Disciples, since I desire poverty. Let the first among you be the servant of all. And he that rules shall be like those he rules. And he that is first shall be the last. Truly, I have come to Adam in his need, to serve, and to give my soul as ransom for many, who sing: Glory to Thee.

The stichos:

To Thee I lift up my eyes, O Thou Who dwellest in heaven. As the eyes of slaves are on the hands of their lords, as the eyes of a maid are on the hands of her mistress, so our eyes are on the Lord our God till He has compassion on us.

The sticheron, "When Thou wast. . ." is repeated. The stichos:

Have mercy on us, O Lord, have mercy on us; for we have had our fill of humiliation. Our soul is more than full, we are a reproach to the rich, and contempt to the proud.

The sticheron in Tone 8:

The fig tree was withered because of its barrenness. Brethren, let us shun a like sentence, and bring to Christ fruits worthy of repentance, for He grants us great mercy.

"Glory. . .Both now. . .Amen." Tone 8:

Finding the Egyptian woman another Eve, the tempter tried by flattery to cause Joseph to fall. But Joseph left his garment and fled from sin. And nakedness did not cause him to shame, even as to Adam before the Fall. Through his prayers, O Christ, have mercy on us.

"Now dismiss Thy servant in peace. . ," and the rest of Vespers, with prostrations. Following the last Trisagion, "Our Father. . ," "Lord, have mercy" twelve times, and the prayer, "All-holy Trinity. . ." and, "Blessed be the Name of the Lord from henceforth and forever." Dismissal.

B GREAT TUESDAY

The outline which is given for the services of Great Monday is followed also on Great Tuesday and Great Wednesday. The changes are given below.

Orthros

The three Kathismata are the 9th, 10th and 11th. Kathismata Nine consists of Psalms 64–69; Ten consists of Psalms 70–76; and Eleven consists of Psalms 77–84. (The numbering of the Psalms is given in Orthodox numeration rather than in the King James version.)

The Gospel reading is from Section 90 and ends in Section 96 (Matthew 22:15 through 23:39.): "At that time: All the Pharisees consulted among themselves. . ." concluding with, "Blessed is He that cometh in the Name of the Lord." The Duode (Two-Ode) is given for Tuesday in the Triodion.

The Hours

At the Third Hour, the balance of the Gospel from St. Mark is concluded – first half of the Gospel of Mark was read on Monday. At the Sixth and the Ninth Hours, read two-thirds of St. Luke.

Kathismata Twelve is chanted at the Third Hour. It consists of Psalms 85–90; at the Sixth Hour the Kathismata is Thirteen, consisting of Psalms 91–100. No Kathismata is ordered for the Ninth Hour.

At the Sixth Hour the Troparion of the Prophesy is in Tone 6:

> **Generously forgive those who sin without end, O Saviour, and permit us, without condemnation, to worship Thy Holy Resurrection: Through the prayers of Thy Immaculate Mother, Thou of Great Mercy.**

The Prokoemenon, in Tone 6:

> **Because with the Lord there is great mercy; and with Him plentiful redemption.** The stichos: **Out of the depths I cry to Thee, O Lord: Lord, hear my voice.**

The Paroemia is from the Prophesy of Ezechiel, chapter 1, verses 21 through 28 and chapter 2, verse 1. The Prokoemenon after the Paroemia is in Tone 4:

> **Let Israel hope in the Lord, from henceforth and forever.**
> The stichos: **Lord, my heart is not exalted, nor are my eyes lofty.**

Vespers with Presanctified Liturgy

At "Lord, I call upon Thee. . ," ten stichera are ordered.
The stichos for ten stichera:

> **Bring my soul out of prison, that I may confess Thy Name.**

The sticheron in Tone 1:

> **How can I, unworthy, enter into the radiance of Thy Sanctuary? If I dare to enter the Bridal Chamber, my garments betray me, for they are not wedding clothes. I shall be bound and cast out by the angels. Lord, cleanse the filth from my soul, and save me, O Lover of mankind.**
>
> Stichos: **The righteous are waiting for me, until Thou reward me.**
> Repeat the sticheron.

Stichos: **Out of the depths I cry to Thee, O Lord: Lord, hear my voice.**

The sticheron in Tone 2:

Christ the Bridegroom, I let my soul slumber in laziness, I have no torch aflame with virtue, and like the foolish virgins, I relax when it is time for work. But do not close Thy compassionate heart to me. Rouse me and shake off my heavy sleep, O Master. Lead me into the Bridal Chamber with the wise virgins, where the voice of those that feast unceasingly is heard singing: Lord, glory to Thee.

Stichos: **Let Thine ears be attentive to the voice of my supplications.** Repeat the sticheron.

Stichos: **If Thou, Lord, should mark iniquities, Lord, who could stand? But with Thee there is forgiveness.**

The sticheron in Tone 4:

Soul, you have heard the condemnation of the man who hid his talent: Therefore, do not hide the Word of God; proclaim His Miracles, increase the gift of Grace, and enter into the joy of your Lord.

Stichos: **For Thy Name's sake I have waited for Thee, Lord, my soul waits for Thy word, my soul hopes for the Lord.** Repeat the sticheron.

Stichos: **From the morning watch until night, from the morning watch, let Israel hope in the Lord.**

The sticheron in Tone 6:

Come Faithful, let us work zealously for the Master, for He distributes His wealth to His servants. Let each of us, according to his ability, increase the talent of Grace. Let one grow in wisdom through good works; let another enlighten the ignorant that they may communicate in the word; let others distribute the wealth to the poor; for thus we increase that which is entrusted to us. As faithful stewards of grace we shall be accounted worthy of the Master's joy. Of this make us worthy, Christ God, as the Lover of man.

Stichos: **For with the Lord there is mercy, and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.** Repeat the sticheron.

Stichos: **Praise the Lord, all nations; praise Him, all peoples.**

The sticheron in Tone 6:

When Thou shalt come in glory with the angelic hosts, Jesus, and shalt sit upon the throne of judgement, drive me not away, Good Shepherd. Thou hast the love of those on Thy right side, but those on the left have gone astray. Do not let me, the sinner, perish, but number me in Thy faithful flock on Thy right hand, and save me, Thou Lover of mankind.

Stichos: **For His mercy is confirmed on us, and the truth of the Lord endures forever.**

The sticheron in Tone 6:

Exceeding all men in beauty, O Bridegroom, Thou hast called us to the Spiritual Banquet of Thy Bridal Chamber. By participating in Thy sufferings, let the absurd rainment of my sins be removed. Adorn me with the glorious robe of Thy beauty. Make me a radiant guest in Thy Kingdom, Thou Who art merciful.

"Glory. . .Both now. . .Amen." Tone 7:

The Master has entrusted you with a talent, my soul. Receive this gift with awe. Lend to him who gave, and distribute to the poor. Acquire for yourself your Lord as the friend, so that when He shall come in glory, you may stand on His right hand and hear His blessed voice: My servant, enter into the joy of your Lord. Make me, who have gone astray, worthy of this by Thy great mercy, O Saviour.

After the procession with the Gospel, "Gladsome Light. . ," and, the Prokoemenon in Tone 6:

Arise, O Lord, into Thy resting place; Thou and the Ark which Thou hast sanctified. Stichos: **Lord, remember David, and all his meekness.**

The Paroemia is from Exodus, 2:5-10. The second Prokoemenon is in Tone 4:

Behold, how good and how pleasant it is for brethren to live together in unity. Stichos: **Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.**

The second Paroemia is from Job, 1:13-22. The Gospel lection begins as Section 102 from St. Matthew (24:36-26:2).

Great Aftersupper

The Kontakion from the Triodion before "Lord of Hosts, be with us. . ." is in Tone 4:

> **I have sinned against Thee, O Good One, more than the adulterous woman. Having not poured out a flood of tears, I do fall down before Thee, Saviour, and silently pray: Deliver me from my impure deeds.**

C GREAT WEDNESDAY

Orthros

The three Kathismata are the 14th, 15th and 16th. Kathismata Fourteen consists of Psalms 101–104; Fifteen consists of Psalms 105–108; and, Sixteen consists of Psalms 109–117.

The Gospel reading starts in John, Mid-Section 41 and ends in Section 43 (John 12:17-50).

The Hours

The Kathismata at the Third Hour is the nineteenth, which consists of Psalms 134–142. The balance of the Gospel of St. Luke is to be read at the Third Hour.

The Kathismata at the Sixth Hour is the twentieth, which consists of Psalms 143–150. There is no Kathismata at the Ninth Hour. The Troparion of the Prophesy is in Tone 8:

> **Today the evil council gathers to fabricate falsely against Thee. Today Judas, by his agreement, bethrothed himself to death. Caiphas unwillingly confesses that Thou art willingly taking upon Thyself suffering as one for many. Our Redeemer, Christ God, glory to Thee.**

The Prokoemenon, in Tone 4:

May the Lord out of Zion bless you, He that made heaven and earth.
Stichos: **Behold now, bless the Lord, all ye servants of the Lord.**

The Paroemia is from the Prophesy of Ezechiel, chapter 2, verses 3 through 10, chapter 3, verses 1 through 3; beginning with, "The Lord said to me: Son of man, I send thee to the children of Israel. . ." and concluding with, ". . .and it was sweet as honey in my mouth."

The Prokoemenon after the Paroemia is in Tone 6:

You that fear the Lord, bless the Lord. Stichos: **Praise ye the Name of the Lord, O you His servants, praise the Lord.**

The Gospel is read at the Sixth Hour and at the Ninth Hour from St. John divided about equally and concluding with the words, "Now is the Son of man glorified; and God is glorified in him." (John 13:31)

The Typica

Following the Kontakion of the Triodion, in temples dedicated to a Lord's Feast or to a Saint: *a)* "Glory. . ," "With the Saints give rest, O Christ. . ." "Both now. . . Amen." "O Protection of Christians unashamed, mediation with the Creator. . ." *b)* In temples dedicated to the Theotokos: "Glory. . ," "With the Saints give rest. . ." "Both now. . .Amen," the Kontakion of the Temple.

In place of the Dismissal, the priest reads the prayer "Master, great. . ." while everyone prostrates themselves.

Master, great in mercy, Lord Jesus Christ our God: Through the prayers of our Immaculate Lady Theotokos and Ever Virgin Mary; Through the might of the precious and Life-creating Cross; through the prayers of the venerable Bodiless Powers of Heaven; of the venerable, glorious Prophet, Forerunner and Baptist, John; of the holy, glorious and all-laudable Apostles; of the holy, glorious and gloriously triumphant Martyrs; of our venerable and God-bearing Fathers; of the holy and righteous Theopatores Joachim and Anna; and of all Thy Saints: Make our prayer acceptable. Grant us remission of our sins. Hide us under the shelter of Thy wings. Drive away from us every foe and adversary. Make our life peaceful. Lord, have mercy on us and upon Thy world, and save our souls, for Thou art Good and lovest mankind. *(During the prayer all "fall on their face to the ground" and pray.)*

At "Lord, I call upon Thee. . ," ten stichera are ordered. "Bring my soul out of prison. . ." The sticheron in Tone 1:

When the harlot knew Thee as God, the Son of the Virgin, she cried: I have committed acts worthy of tears and rightly despised, loose my debt as I have loosed my hair; love her who loves Thee; and as the companion of Publicans I proclaim Thee: The Benefactor and lover of man.

"The righteous are waiting. . ." Tone 1:

The harlot mixed the costly myrrh with her tears. She poured it upon Thy immaculate feet and kissed them. Thou didst forgive her. Grant us forgiveness also, Thou Who suffered for us, and save us.

"Out of the depths I cry. . ." Tone 1:

While the harlot poured the myrrh, the Disciple schemed with lawless men. She rejoiced in pouring costly myrrh; whereas he hurried to sell the Priceless One. She recognized the Master, but he left his company. She was set free, but Judas became a slave to the enemy. How cruel his apathy, and how great her repentance! Grant us repentance, O Saviour Who suffered for us, and save us.

"Let Thine ears be attentive. . ." Tone 1:

Oh, the wretchedness of Judas! Seeing the harlot kissing Christ's footsteps, he deceitfully contemplated the kiss of betrayal. She loosed her hair, but he unleashed his wrath. Instead of myrrh, he offered his rotten wickedness. Envy does not know how to honor what is valuable. Oh the wretchedness of Judas! God, from it deliver our souls.

"If Thou, Lord, should mark iniquities. . ." Tone 2:

The sinful woman hurried to buy the costly myrrh and anoint the Saviour. She cried: Sell me some so that even I may anoint the One Who has cleansed all my sins.

"For Thy Name's sake I have waited. . ." Tone 6:

The harlot, steeped in sin, found Thee a haven of salvation. She poured myrrh mixed with tears and cried: Look upon me, Master Who accepts the repentance of sinners, and save me, from the tempest of sin, by Thy great mercy.

"From the morning watch until night. . ." Tone 6:

Today Christ comes to the house of the Pharisee, and the harlot sits at His feet crying: Look at me, who is steeped in sin, and in despair because of my evil deeds, yet not rejected by Thy goodness. Grant forgiveness even to me, Lord, and save me.

"For with the Lord there is mercy. . ." Tone 6:

The harlot stretched her hair to Thee, O Master, but Judas stretched his hand to the lawless men: She, in order to receive forgiveness; he, in order to receive silver. Therefore, we cry to Thee Who wast sold, yet didst set us free: Lord, glory to Thee.

"Praise the Lord all ye nations. . ." Tone 6:

The filthy and defiled woman came near to Thee, O Saviour, pouring tears upon Thy feet, thus proclaiming Thy Passion: How can I look at Thee, O Master? Because Thou hast come to save the harlot, raise me, who is dead in sin, as Thou didst raise Lazarus, after he was in the tomb four days: Lord, receive me, wretched, and save me.

"For His mercy is confirmed on us. . ." Tone 6:

The woman was in despair for her life, and her evil charms were known, yet, she brought costly myrrh and cried to Thee: Do not forsake me, even though I am a harlot. Do not turn away from my tears, O Son of The Virgin! Receive me in repentance, O joy of angels, for Thou didst not cast me, a sinner, aside by Thy great mercy.

"Glory. . .Both now. . .Amen." Tone 8:

Lord, the woman who had fallen into many sins perceived Thy Divinity, and she received the dignity of a myrrh-bearer. She wailed at Thy feet, bringing myrrh before Thy burial, and said: Woe is me! For the love of sin and adultery makes my every night dark and without light. Accept my fountain of tears in the manner as the clouds send oceans of water. Incline Thyself to the sighing of my heart, as Thou didst incline the heavens to Thee. I will kiss Thy immaculate feet and again wipe them with the hair of my head, which, in the afternoon, made noise in Paradise so that Eve heard and hid in fright. Who can measure my many sins? Yet, who can measure the love in Thy judgements? Do not turn away from me, Thy servant, Most-merciful Saviour.

After the procession with the Gospel, "Gladsome Light. . ," and, the Prokoemenon in Tone 4:

Confess to the God of heaven, for His mercy endures forever.
Stichos: **Confess to the God of Gods, for His mercy endures forever.**

The Paroemia is from Exodus, 2:11-22. The second Prokoemenon is in Tone 4:

Thy mercy, Lord, endures forever, despise not the works of Thy hands. Stichos: **I will praise Thee, Lord, with my whole heart, and will sing praise to Thee, in the sight of the angels.**

The second Paroemia is from Job, 2:1-10. The Gospel lection is from Matthew, Section 108 (26:6-16). After "Blessed be the Name of the Lord from henceforth and forever," three prostrations and the Prayer of St. Ephrem. This concludes the use of the Prayer of St. Ephrem and prostrations.

The Little Aftersupper is said.

Holy Unction

It is customary to celebrate the Mystery of Holy Unction (Oil) on Great Wednesday evening, if it is to be a "public" participation.

Since Holy Unction is a Holy Sacrament of the Church, only members of the Holy Orthodox Catholic Church of Christ may receive this Great Mysterion. The faithful should be prepared through the Mystery of Penance to receive Holy Unction and actually participate in Holy Communion on the following day, or, if it is not possible for the receiving of Holy Communion on Great Thursday, the pastor will use his priestly disgression in giving counsel.

The Office of Unction is sung in the center of the temple. A small table shall be prepared in the nave, upon which shall be set a vessel with pure olive oil, and another with pure red wine. Several wands for anointing, candles, and containers are also to be readied on the table. An analogion is placed next to the table on which are placed the Holy Gospel and the hand Cross.

The priest(s) is (are) vested in the Rason, Epitrachelion, Epimanika and Phelonion. The Royal Doors are opened for the Mysterion. During the reading of Psalm 50, the priest incenses the entire temple and candles or tapers are distributed for the faithful to hold during the remainder of the service. The entire Office is celebrated at the table and analogion.

The "Prayer of the Gospel" is read facing the people. The Holy Gospel is opened, turned with the writing down, over the heads of those who wish to come near with their heads bowed, preferably in a kneeling position, for everyone in the temple also

kneels. If several priests concelebrate, all together hold open the Gospel, and while the chief celebrant reads the prayer, the remainder of the priests repeat the prayer silently.

The priest mixes the Holy Oil and the wine with a spoon and pours it into small containers, as many as there be priests. The faithful approach to be anointed, first, by kissing the Gospel and the Cross on the analogion. The priest shall anoint in the form of a cross on the forehead and the palms of the hands saying to each person: "The blessing of our Lord God and Saviour Jesus Christ: For the healing of the soul and body of the servant of God, *name*, always, now and ever, and unto ages of ages. Amen." If there be several priests, they each participate in the anointing, one anointing the forehead, another the palms, another the eyes, chest, etc.

Warm water and paper towels should be provided in order that the faithful may blot the Holy Oil on their foreheads and palms before leaving the church. The Holy Oil which remains may be distributed to the faithful who shall anoint the walls of their dwellings and preserve it in case of illness; or let it be poured into the Sanctuary Lamp from which oil is taken to anoint the remains of the deceased bodies of the faithful at their burial.

D GREAT HOLY THURSDAY

Orthros

The beginning is customary. The "Alleluia," in Tone 8, and the Troparion:

> **When the glorious disciples, were illumined by the washing at the supper, then the impious Judas, darkened with love of silver, to the unjust judges, he betrays Thee – the Just Judge. Behold, the lover of wealth for he hanged himself for it! Flee from the insatiable soul which dared such things against the Master. O Lord, Who art good above all men, glory to Thee.** (thrice)

There is no Kathismata. After the conclusion of the singing of the troparion the Royal Doors are opened, and the deacon intones: "And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord God," etc. The Gospel reading

is from St. Luke, (Sec. 108 from the middle, 22:1-39) ending with the words: "And His Disciples also followed Him." The reader chants Psalm 50. There is no prayer by the priest "O God, save Thy people. . ," but the Kanon is immediately sung in Tone 6; "The Red Sea was cleft by the rod. . ." Each Ode is repeated after the three troparia have been chanted with the refrain: "Glory to Thee, our God, glory to Thee." After the third Ode (Katabasiai is the Ode itself), the Little Ektenia and the Kathisma (sedalen), "Thou has created the lakes and the springs and the seas. . ," "Glory. . . ," "Becoming humble for the sake of mercy. . ," "Both now. . .Amen. ," (Tone 4) "Partaking with Thy Disciples, O Lord, Thou has mystically revealed Thy All-holy sacrifice, through it we are preserved from corruption, honoring Thy venerable Passions."

After the 6th Ode, Little Ektenia, and the Kontakion in Tone 2:

Judas the traitor accepted bread into his hands, slyly outstretching them, and accepted the price of Him Who with His own hands created man, and remained uncorrected, a slave and reprobate.

Also, the Ikos is sung.

"More honorable. . ." is not sung, however, the Ode (heirmos) "Come, Faithful, let us enjoy the Master's hospitality, and the Banquet of immortality. . ."

After the 9th Ode, Little Ektenia and the Exaposteilarion:

My Saviour, I behold Thy adorned chamber, and I do not possess robes in order to enter therein: Enlighten the robe of my soul, O Giver of Light; and save me. (thrice)

The four Stichera of Praises, "Glory. . .both now," stichera also in Tone 2. The reader reads: "Glory to Thee Who has shown us the light," and he reads the Everyday (Daily) Doxology. The Ektenia of Askings. The Aposticha. The reader: "It is good to confess to the Lord, and to offer psalms to Thy Name, O Most High; to proclaim Thy mercy in the morning, and Thy truth every night." The Trisagion, and, after "Our Father," the Troparion: "When the glorious disciples. . ." The Ektenia of Fervent Supplication (*sugubaya*). After the Ecphony, "Wisdom!" "Father, bless." "Blessed is He Who is, Christ our God. . ," "Amen." "Make firm, O God, the Holy Orthodox. . ," and, the First Hour.

At the First Hour: the Troparion, "When the glorious disciples. . ." (for "Glory. . ."), "Both now. . .Amen," the Theotokion of the First Hour, "What name shall we give to thee, O full of grace?. ." Then, the Troparion of the prophesy (Tone 3), "Lord, Who was smitten for the sake of mankind, and was not filled with anger, deliver our lives from corruption, and save us." ("Glory. .both now. . .Amen." Repeat "Lord, Who was. . .") The first Prokoemenon is in Tone 1: "Let them know, that the Lord is Thy name." Verse: "O God, who shall be like to Thee?" The parable (prophesy) readings (sl-Paramea) is taken from Jeremias 11:18-23, 12:1-5, 9-11, 14-15. The second Prokoemenon is in Tone 8: "Pray ye, and render thanks unto the Lord, our God."

The verse: "In Judea God is known, His name is great in Israel." (This prokoemenon is said immediately after the reading.) "Direct my steps. . ," "Let my mouth be filled with Thy praise. . ," (not sung), and, after the Trisagion and "Our Father," the Kontakion of the Triodion (see above "Judas the traitor. . ."), and the rest of the First Hour. The Dismissal:

> **O Thou, Who showed to us the best way unto humility, through Thine unsurpassed goodness, when Thou did wash the feet of Thy Disciples, and did condescend, even to the Cross, and burial, for our sake, Christ our True God, through the prayers of His Immaculate Mother, and of all the saints, have mercy and save us, for He is good and loves mankind.** (Temple saint(s) and saints for the day are not mentioned.)

Note: There are to be no commemorations of the dead during the balance of the Passion Week and during all of Bright Week until the Sunday of St. Thomas. ("The Litany for the dead shall not be said in the vestibule until Thomas Sunday." Typicon, Great Thursday, the first "See").

The Hours and the Liturgy

The Hours, the 3rd, 6th, and 9th are regular, without the Kathismata. The Entrance Prayers (before the Liturgy) are said by the clergy before the beginning of the Hours. The Prothesis is celebrated during the singing of "Lord, I call. . ." However, should there be many prosphora, Prothesis may be started during the reading of the Hours and concluded during the singing of "Lord, I call. . . ," in order that the incensing of the entire temple be accomplished at the 'proper time' – at "Lord, I call. . ."

The Troparion at the Hours is "When the glorious disciples. . ," and the Kontakion, "Judas the traitor. . ."

The Typica. It is said "quickly," without the customary singing. After "Our Father," the Kontakion: "Judas the traitor. . ," "Lord, have mercy" (40 times). The prayer, "All-holy Trinity. . ," and the Dismissal: "Christ, our True God, through the prayers of His Immaculate Mother and of all the saints, have mercy on us and save us, for He is good and loves mankind."

The Liturgy of St. Basil begins with Vespers. The beginning Ecphony: "Blessed is the Kingdom. . . ," – is said at the Altar with the Holy Gospel as is usual at the Liturgy. Only the curtain is opened, the Royal Doors remain closed. The reader: "Amen. Glory to Thee, our God, glory to Thee. O Heavenly King. . , Holy God. . . etc., Our Father. . , Amen. Glory. . .both now. . .Amen. Come let us worship and fall down. . ." And, Psalm 103. There is no Kathismata. Following the Great Ektenia

(the Lenten musical settings should be used), which is said in front of the Royal Doors, "Lord, I call. . ." in Tone 2 is sung. Ten stichera, since there are only 5, each sticheron is read twice. "Glory. . .both now. . ," Tone 6: "Judas, in truth, was the son of the vipers. . ." The Entrance takes place with the Holy Gospel (Royal Doors are opened at "Glory. . ."). "Gladsome Light. . ." "Attend! Peace be to all." The response: "And to thy spirit." "Wisdom. Attend!" The reader: "The Prokoemenon in Tone 1: Deliver me, O Lord, from the evil man: rescue me from the unjust man." Singers repeat the Prokoemenon. Verse: "Who have devised iniquities in their hearts all the day long." The singers repeat the Prokoemenon. Reader: "Deliver me, O Lord, from the evil man:" Singers: "Rescue me from the unjust man." The Royal Doors are closed at the conclusion of the Prokoemenon. Priest (or deacon): "Wisdom." Reader: "The reading from Exodus." Priest (or deacon): "Let us attend." Reader: "The Lord said to Moses. . ." (Exodus 19:1-19).

Note: The reader should read the Prokoemena and the readings (Paroemia, lit. — parable, proverb) in the center of the temple. An analogion may be used. The priest sits at the High Place in the Sanctuary, the same as he does for the reading of the Apostle. The reader chanting the Paroemia concludes the first one on a voice-pitch somewhat lower than the preceding rising pitch of the sentence being read, if another reading is to follow. The last Paroemia is ended in the same manner as is the customary Liturgy reading from the Apostle.

The priest (or deacon): "Wisdom." The reader: "The Prokoemenon in Tone 7: Deliver me from my enemies, O my God, and defend me from them that rise up against me." Singers repeat the Prokoemenon, and follow the procedure as indicated for the first Prokoemenon. Verse: "Deliver me from them that work iniquity." Priest (or deacon): "Wisdom." The reader: "The reading from Job." "Let us attend." Reader: "The Lord said to Job. . ." (38:1-23; 42:1-5). "Wisdom." "The reading from the Prophesy of Isaiah." "Let us attend." "The Lord has given me a learned tongue. . ." (50:4-11).

At the conclusion of the third Paroemia, the Royal Doors are opened. The Little Ektenia, Ecphony: "For holy art Thou, O our God. . ." The Trisagion. "Let us attend." "Peace be to all." "And to thy spirit." "Wisdom." "The Prokoemenon in Tone 7: The princes of the people are assembled together against the Lord and His Christ." The singers repeat and follow the procedure for the Prokoemenon. Verse: "Why have heathens raged: and the people devised vain things?" "Wisdom." "The reading is from the epistle of St. Paul the Apostle to the Corinthians." "Let us attend." "Brethren. For I have received of the Lord. . ." (I Cor. 11:23-32 (Sec. 149)). The Alleluarion: At the conclusion of the reading, the priest says, "Peace be to thee." The reader responds, "And to thy spirit." The priest: "Wisdom." The reader: "Alleluia, alleluia, alleluia. Tone 6: Blessed is he that understands concerning the needy and the poor: the Lord will deliver him in the evil day." The singers sing "Alleluia" (three

times) in Tone 6. Verse: "My enemies have spoken evil against me: when shall he die and his name perish?" "Alleluia" (3). Verse: "He who ate my bread, has greatly supplanted me." "Alleluia" (3). The Gospel reading is from St. Matthew (Sec. 107), however, it is a composite lection consisting of the following: Matthew 26:2-20; John 13:3-17; Matthew 26:21-39; Luke 22:43-45; Matthew 26:40-27:2: "The Lord said to His Disciples: you know that after two days shall be the pascha. . ."

The Liturgy follows the rite of St. Basil, except for the following: In place of the Cherubicon, the following is sung slowly, customarily in the Vesper Tone 6:

O Son of God, accept me today as a communicant of Thy Mystic Supper: For I will not speak of Thy Mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

"O Son of God. . ." is sung two times before the procession is made at the Great Entrance, and it is sung a third time after the Chalice and the Discarion are placed upon the Altar. At the conclusion of the third singing of "O Son of God. . ," "Alleluia. alleluia, alleluia" is added.

In place of "It is truly meet. . ." (Axion Estin), the ninth Ode from the Kanon of Orthros is sung:

Come, O faithful, let us enjoy the Master's hospitality, and the Banquet of Immortality. In the Upper Chamber with uplifted minds, let us receive the exalted words from The Word, Him we magnify.

In place of the Koinonicon: "O Son of God, accept me today. . ," and "Alleluia," (three times after the last singing of "O Son of God," since it may be repeated many times during the time of the "People's Communion").

In place of "Let our mouths be filled. . ," sing: "O Son of God. . ," and add "Alleluia, alleluia, alleluia."

The Dismissal:

O Thou, Who showed to us the best way unto humility, through Thine unsurpassed goodness, when Thou did wash the feet of Thy Disciples, and did condescend, even to the Cross, and burial, for our sake, Christ our True God, through the prayers of His Immaculate Mother, and of St. Basil the Great, Archbishop of Caesarea in Cappadocia, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

The Small Aftersupper is said. Odes 5, 8, and 9 in Tone 8 of the works of St. Andrew of Crete are sung. See the Triodion.

E HOLY GREAT FRIDAY

The Orthros

(Thursday evening)

The Holy and Saving Passions of Our Lord Jesus Christ
(Also called: **The Service of the Twelve Gospels.**)

Ordinarily this Orthros of Great Friday is celebrated on Thursday evening, according to the Typicon "at 2 of the night," or, our time, 8:00 P.M. Sometimes this Orthros is repeated on Great Friday morning.

The priest vests in the Epimankia, Epitrachelion and Phelonion of a dark-hued color, preferably purple. The same vestment is worn throughout the entire service, as there is no reason whatever to change the vestments to various colors for the reading of the Gospel lections.

The Curtain is opened, the Royal Doors remain closed. The beginning is the same as for Orthros officiated apart from Vespers: "Blessed is our God. . ." Reader: "Amen. Glory to Thee, our God, glory to Thee. Heavenly King. . .Holy God. . . All Holy Trinity. . .Our Father. . ." Psalms 19 and 20, etc. After the Hexapsalmos, the Great Ektenia, and, "Alleluia. . ." in Tone 8 of the special melody for Passion Week – as an example, see the musical adaption by M.P. Hilko. The Thrice-Alleluia is sung four times: Priest (or deacon): "Alleluia, alleluia, alleluia, Tone 8." The singers repeat "Alleluia. . ." (thrice). Deacon:

My soul has desired Thee in the night, O God, and with my spirit in the morning early I will watch to Thee. Singers repeat: "Alleluia. . ."

Stichos 2: **The inhabitants of the earth shall learn justice.** Singers: "Alleluia. . ."

Stichos 3: **Let the envious people see and be confounded.** Singers: "Alleluia. . ."

Stichos 4: **Bring down, O Lord, bring down the exalted of the earth.** (No "alleluia" is sung after stichos 4, instead, immediately the Troparion:)

When the glorious Disciples, were illumined by the washing at the Supper, then the impious Judas was darkened with love of silver. And to the unjust judges, he betrays Thee, the Just Judge. Behold, the lover of wealth for he hanged himself for it! Flee from the unsatiable soul which dared such things against the Master. O Lord, Who art good above all men, glory to Thee. (Thrice)

When there is no deacon, the priest says the Great Ektenia in front of the closed Royal Doors on the Soleas. He enters the Sanctuary after the fourth stichos of the "Alleluia." After a metania and kissing the Altar, the priest, at the start of the singing of the Troparion, opens the Royal Doors, and through them brings out the Holy Gospel which he places upon the analogion. The analogion is in the center of the temple (Nave), facing the Altar, so that the priest will read the Gospel facing the Altar. Candles are distributed to all assisting clergy and to all the people. Ordinarily, the chief celebrant receives several lighted candles from the deacon, and gives a candle to each priest and deacon. Each priest kisses the chief celebrant's hand (even if he is another priest), who in turn kisses the priest's hand, as he receives the candle – the chief celebrant does not kiss the deacon's hand. The candles are put out after the conclusion of the first Gospel reading. They are re-lighted at the beginning of each reading, and put out at the conclusion of each reading. There is a custom among some to keep the candle lighted following the last Gospel reading and to take it home (burning).

The chief celebrant does a complete incensing: the Altar, Sanctuary, Iconostasis, the people, the entire temple, starting and ending at the analogion with the Gospel upon it. If there is a deacon, he goes in front of the priest, as is customarily done during such incensings. Following the conclusion of the Troparion, the incensing, the Little Ektenia, the Ecphony is:

For Thine is the majesty, and Thine are the Kingdom, and the Power, and the Glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

* * *

Singers: "Amen." The deacon (or priest):

And that we be made worthy to hear the Holy Gospel, let us pray to the Lord God.

Singers: "Lord, have mercy." (thrice) Deacon (or priest): "Wisdom. Attend! Let us hear the Holy Gospel." Priest: "Peace be to all." Singers: "And to thy (your) spirit." Priest: "The reading is from the Holy Gospel according to John." Singers:

Glory to Thy Passions, O Lord.

The priest reads the Gospel. The first reading from St. John begins with Section 46 (13:31-38, 14:1-31, 15:1-27, 16:1-33, 17:1-26, 18:1.) At the conclusion of the reading, singers:

Glory to Thy long-suffering, O Lord.

* * *

The above procedure is followed before and after each Gospel reading. Also, the bell is struck the number of times as is the number of the Gospel sequence, viz., before the reading of the first Gospel, the bell is struck one time, before the second reading, it is struck two times, etc., and, following the last Gospel reading, there is a short ringing of the *trezvon.* The *trezvon* remains silent, i.e, is not to be rung until Holy Pascha.

After each of the first five Gospel readings there is set a series of "Special Antiphons," a total of 15, which are to be sung, or chanted. After the first Gospel, Antiphons 1 in Tone 8, 2 in Tone 6, and 3 in Tone 2 are sung. After the 3rd, 6th, 9th, 12th and 15th Antiphons, there follows the Little Ektenia, and after the Ecphony the Kathisma *(Sedalen)* is sung during which the Little Incensing takes place.

If conditions are such that make it difficult to sing all of the required stichoi of the Antiphons, they may be chanted. It is suggested, however, that the first one or two stichoi of the first Antiphon in each sequence be sung (and the rest may be read):

The rulers of the nations took counsel against the Lord, and against His Anointed.

Words contrary to the law they contrived against me, wherefore Lord, O Lord, forsake me not. (Antiphon One)

The Little Ektenia follows the Third Antiphon. The Ecphony:

For unto Thee are due all glory, honor and worship: To the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

The Kathisma (Sedalen) is sung in Tone 7:

> **When Thou didst feed Thy Disciples at The Supper, knowing the intent to betray, Thou didst reproach Judas for it. Although knowing of his incorrigibility, Thou preferred to make known to all that Thou was betrayed of Thine own will, that Thou might reclaim the world from evil. Wherefore, O Long-suffering Lord, glory to Thee.**

The Little Incensing is done: The Gospel (on the analogion), the Holy Altar, the two main icons (Saviour and Theotokos) in the Iconostasis, and the people. It is suggested that the incensing begin during the ektenia if the priest has no assistance – i.e., no deacon, in order not to have pauses in the "flow" of the service.

The *Second* Gospel is read, John, Section 58 (18:1-28). Antiphons 4, 5 and 6 are sung. The first stichos in Tone 5:

> **Today Judas abandons the Master, and accepts the Devil: He is blinded by the passion of cupidity, being darkened, he falls away from the light. For, how can he see the Light whom he sold for thirty pieces of silver? But He, Who suffered for the world has shone upon us. Unto Him let us cry aloud: Lord, Who has suffered and Who has compassion on mankind, glory to Thee.** (Antiphon Four)

The Little Ektenia, and the Ecphony:

> **For blessed and glorified is Thy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.**

Singers: "Amen." Incensing. The Kathisma, Tone 7:

> **What caused you, Judas, to betray the Saviour? Did He set you apart from the Disciples? Did He deny you the gift of healing? Did He send you away from the Supper while eating with the others? Did He wash the feet of the others and pass you by? Oh, how much of the goodness you have forgotten! And your thankless mind has been exposed. But His infinite long-suffering, and His great mercy are proclaimed.**

The *Third* Gospel is read, Matthew, Section 109 (26:57-75). Antiphons 7, 8 and 9 are sung. The first stichos in Tone 8:

> **Unto those who unlawfully didst seize Thee, having suffered much, Thou didst cry: Lord, if Ye strike the shepherd, and disperse the twelve sheep, my Disciples, I could summon more than twelve legions of angels; but I will forebear, in order that the obscure and secret things which I have revealed through my prophets may be revealed. Lord, glory to Thee.** (Antiphon Seven)

The Little Ektenia, and the Ecphony:

For Thou art our God, and to Thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Singers: "Amen." Incensing. The Kathisma, Tone 8:

Woeful is it that Judas, who had been Thy Disciple, plotted Thy betrayal in Thy presence. He ate supper with Thee in deceit, that unrighteous assasin, and then went to the priests, saying: What will you give me to deliver to you Him Who broke the law and profaned the Sabbath? Wherefore, O Long-suffering Lord, glory to Thee.

The *Fourth* Gospel is read, John, Section 59 (18:28-40, 19:1-16). (The Gospel ends in the 16th verse with the words, ". . .to be crucified.") Antiphons 10, 11 and 12 are sung. The first stichos in Tone 6:

He who clothed Himself with light as with a garment, and stood naked at the trial, was hit upon the cheek by the hands of those whom He created. The lawless people nailed to the Cross Him Who is the Lord of glory. Then the veil in the temple was torn in half, the sun was darkened, for it could not endure to behold the affront to God, before Whom all things tremble. Him, let us worship. (Antiphon Ten)

The Little Ektenia, and the Ecphony:

Blessed and glorified be the majesty of Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Singers: "Amen." Incensing. The Kathisma, Tone 8:

When Thou stood before Caiaphas, O God, and was delivered to Pilate, the judge, the heavenly powers trembled from fear. Then, Thou wast lifted up on a tree between two thieves, and numbered among the lawless, O Sinless One, for the salvation of mankind. Compassionate Lord, glory to Thee.

The *Fifth* Gospel is read, Matthew, Section 111 (27:3-32). Antiphons 13, 14 and 15 are sung. The first stichos in Tone 6:

The assembly of the Jews, asked Pilate to crucify Thee, O Lord. Although they found no fault in Thee, they liberated the guilty Barrabas, and condemned Thee, the Just; and inherited the sin of the foul murder. Lord, grant them their reward, for they have in vain brought evil against Thee. (Antiphon Thirteen)

The Little Ektenia, and the Ecphony:

For blessed is Thine All Holy Name, and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Singers: "Amen." Incensing. The Kathisma, Tone 4:

Thou hast ransomed us from the curse of the law, by Thy Precious Blood, when Thou wast nailed to the Cross, and pierced with the spear. Thou didst give immortality to men, Our Saviour, glory to Thee.

The *Sixth* Gospel is read, Mark, Section 67 (15:16-32). The Beatitudes in Tone 4 with stichera – The Makarismatics – on 8: Little Incensing. The Little Ektenia (seventh), and the Ecphony:

For all the powers of heaven praise Thee, and to Thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

"Let us attend!" "Wisdom." The Prokoemenon in Tone 4:

They have parted my garments among them, and upon my vesture they have cast lots. Stichos: **God, my God, hear me: Why hast Thou forsaken me?**

The *Seventh* Gospel is read, Matthew, Section 113 (27:33-54). There is no incensing, and, no Little Ektenia. At the conclusion of the Gospel, after "Glory to Thy long suffering. . ," Psalm 50 is read, and, at its conclusion, "And that we be made worthy. . ." etc.

The *Eighth* Gospel is read, Luke, Section 111 (23:32-49). The Triode is sung, consisting of Odes 5, 8 and 9. The Kontakion in Tone 8 (after Ode 5):

Come, let us praise Him Who was crucified for our sake. When Mary saw Him upon the Tree she said: Although Thou endures the crucifixion willingly, Thou art my Son and my God.

(Oikos) **Watching her Lamb being led to the slaughter, Mary, the ewe, followed Him in the company of other women, troubled, and crying: Where art Thou going, my Son? And why art Thou hurrying? Is there, perhaps, another wedding in Cana, to which Thou art rushing to change water into wine for them? Shall I go with Thee, or shall I wait? Give me word, O Word, nor pass by me in silence, Thou Who didst keep me pure, for Thou art my Son and my God.**

The deacon intones the first words of the 9th Heirmos: "More honorable than the Cherubim. . ." And, the singers continue, "and more glorious than the Seraphim. . " After the Katabasia, Little Ektenia, and the Ecphony: "For all the powers of heaven praise Thee, and to Thee we send up glory, to the Father. . ." The singers, "Amen."

The Exaposteilarion

Thou made the wise thief worthy of Paradise in one moment, O Lord; and enlightened me, through the wood of the Cross, and save me.

"Glory. . ," repeat the Exaposteilarion, "Both now. . .Amen," repeat "Thou made the wise thief worthy. . ." At the conclusion of the singing of the Exaposteilarion for the third time: "And that we be made worthy to hear the Holy Gospel. . ." etc.

The *Ninth* Gospel is read, John, Section 61 (19:25-37). The Ainoi: "Let everything that has breath, praise the Lord. . ." in Tone 3, for four stichera, repeat the first stichera (as only three are given in the Triodion). "Glory. . ." in Tone 6: "They have taken off my clothes, and clothed me with. . ." "Both now. . .Amen." in Tone 6: (The "Tones" are the same as those sung at Vespers.) "I have delivered my back to scourges. . ."

The *Tenth* Gospel is read, Mark, Section 69 (15:43-47). Following "Glory to Thy Long-suffering. . ," the reader says: "Glory to Thee, Who has shown us the light." "Glory to God in the highest. . ." (The Doxology is read, not sung.) The Ektenia: "Let us complete our morning prayer unto the Lord. . ." The Ecphony:

For Thou art the God of mercy, goodness, and love for mankind, and to Thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

After "Amen," "And that we be made worthy. . ." etc.

The *Eleventh* Gospel is read, John, Section 62 (19:38-42). The Aposticha is sung. During the singing of the stichera of the Aposticha, a complete incensing of the temple is done.

The *Twelfth* Gospel is read, Matthew, Section 114 (27:62-66). A short trezvon is rung. The priest carries the Holy Gospel back to the Altar. Reader: "It is good to confess to the Lord, and to offer psalms to Thy Name, O Most High; to proclaim Thy mercy in the morning, and Thy truth every night." The Trisagion. "Our Father. "

After "Amen," the singers sing the Troparion in Tone 4:

> **Thou hast ransomed us from the curse of the law by Thy Precious Blood. When Thou wast nailed to the Cross, and pierced with a spear, Thou didst pour forth immortality for mankind: Our Saviour, glory to Thee.**

The Ektenia of Fervent Supplication: "Have mercy on us, O God, according to Thy great mercy, we beseech Thee; Hearken, and have mercy." "Lord, have mercy." (thrice) "Again we pray for our great lord and father. . ." Ecphony: "For Thou art a merciful and manloving God, and to Thee we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages." "Wisdom!" "Father, bless." "Blessed is He Who is, Christ our God, always, now and ever, and unto ages of ages." Singers: "Make firm, O God, the Holy Orthodox Faith, and the Orthodox Christians, unto ages of ages." Priest: "Save us, O Most Holy Theotokos." Singers: "More honorable than the Cherubim. . ." Priest: "Glory to Thee, Christ God, our hope, glory to Thee." Singers: "Glory to the Father, and to the Son, and to the Holy Spirit; both now, and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, bless!" The Dismissal:

> **May He Who endured to be spat upon, and the scourging, and the mockery, and the Cross, and death for the salvation of the world, Christ our True God, through the prayers of His Immaculate Mother, and of all saints, have mercy and save us, for He is good and loves mankind.**

The singers do not sing "Amen," instead, the Polychronion ("Amen" is never sung or said after the priest's Dismissal).

The First Hour is not chanted after this Orthros.

Notes

A. In reading the Twelve Gospels, if two or more priests concelebrate, the chief celebrant, as a rule, reads the first Gospel and also the last.

B. There is a custom in Greek and Syrian churches, instituted by Patriarch Sophronius of Constantinople in 1864, that the Archpriest carry the Cross from the Sanctuary in procession via the North Deacon's Door to the center of the temple after the conclusion of the Fifth Gospel. While he is carrying the Cross, he sings the first stichos of the 15th Antiphon. The Cross is placed into a marble base, and all the faithful come forward to kiss the Cross. In the meantime, the choir sings the first stichos of the 15th Antiphon, etc., antiphonally.

C. The Liturgical Directives for 1946 of the Russian Church specify that according to custom, the Processional Cross [Sanctuary Cross] be carried out from the Sanctuary through the North Deacon's Door to the analogion on which the Gospel is read, during the singing of the 15th Antiphon (after the Fifth Gospel). The Cross is then placed back of the analogion.

D. No Liturgy is celebrated on Great Friday. Should the Feast of Holy Annunciation coincide with Great Friday, a special order of the Liturgy is followed.

E. The special "Passion Week" musical settings and melodies, even for the ektenias, should be used.

Hours and Typica

The Hours of Great Friday are chanted in the morning. The First, Third, Sixth and Ninth Hours comprise a single continuous service. They are officiated in the same manner as the Hours on Christmas eve and Theophany eve.

The priest is vested in the Epimanika, Epitrachelion and Phelonion, opens the Katapetasma and the Royal Doors, which remain open, and, carries out the Holy Gospel from the Altar to the analogion placed in the center of the nave — facing the Altar. The deacon with the incenser and the server(s), carrying the movable candle stand, walk in front of the priest in procession to the analogion. After placing the Gospel upon the analogion, and the candle behind the analogion, the customary beginning is chanted. Following, "For Thine is the Kingdom. . ," after "Our Father," the priest accompanied by the deacon perform a complete incensing: Around the Gospel on the analogion, the Altar, Sanctuary, the Choirs, people, and all the icons in the temple. The candle-bearer and the reader remain in the center of the temple, near the analogion, until the conclusion of the Gospel reading at the Ninth Hour.

At each of the Hours, following the three psalms, the following is added: The Troparion of the day, the troparia with their stichoi, Paroemia, Prokoemenon, Apostle and Gospel readings. After "Our Father," the Kontakion of the day. After, "In the Name of the Lord, father, bless," the Ecphony: "God, be bountiful to us and bless us, and show the light of Thy countenance, and have mercy on us." At the conclusion of the First Hour, after "God, be bountiful. . ," the priest says:

> **Christ, the True light, Who enlightens and sanctifies every man that comes into the world: May the light of Thy countenance shine upon us, that in it we may see the ineffable light. Correct our ways in the doing of Thy commandments, through the intercessions of Thine Immaculate Mother and of all Thy saints. Amen.**

At the conclusion of the Third Hour, following "God, be bountiful. . :"

Master, God the Father Almighty, Lord, the Only-begotten Son Jesus Christ, and the Holy Spirit: One Godhead, One Power, have mercy on me the sinner. And, by the judgements which Thou knowest, save me, Thy unworthy servant. For blessed art Thou unto ages of ages. Amen.

At the conclusion of the Sixth Hour, following "God, be bountiful. . :"

God and Lord of Hosts, and Creator of all things: Who, through the compassion of Thy incomparable mercy, didst send down Thy Only-begotten Son, our Lord Jesus Christ, for the salvation of our race. By His Precious Cross, Thou didst destroy the records of our sins and didst triumph over the princes and powers of darkness: Thyself, the Master and Lover of mankind, accept our thanksgiving and intercessory prayers, as sinners. Deliver us from every all-destroying and sinister transgression, and from all enemies, visible and invisible, who seek to destroy us. Pierce our flesh with Thy fear, and incline not our hearts to words and thoughts of evil. Wound our souls with Thy love, that we may always behold Thee, and be enlightened, contemplating Thine ineffable and everlasting Light. That we may send up to Thee our thanksgiving, and ever confess Thee: The Father Who has no beginning, together with Thine Only-begotten Son, and Thine All Holy and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

At the conclusion of the Ninth Hour, following "God, be bountiful. . :"

Master, Lord Jesus Christ our God, Who art long-suffering for our sins, hast brought us even to this present hour. Hanging upon the Life-creating Tree, Thou opened the way to Paradise to the repentant thief, and by death didst destroy death. Cleanse us, Thy sinful and unworthy servants. We have sinned and we have been lawless, and unworthy to lift up our eyes to the heavenly heights; for we have departed from the path of Thy Justice and, instead, followed the dictates of our hearts. We beseech Thy boundless goodness: Spare us, Lord, according to Thy great mercy for Thy Holy Name's sake, as our days passed in vanity. Tear us away from the hand of the adversary, forgive us our sins, and mortify our carnal imagination: That, in putting away the old, we may be clothed with the new man, and live for Thee, our Master and our Benefactor. In fulfilling Thy commandments, we may achieve eternal rest, which is the abode of the rejoicing.

For Thou art the true joy and gladness to those who love Thee, Christ our God, and to Thee we send up glory, to the Father Who has no beginning, with Thy Most Holy and Good and Life-creating Spirit, now and ever, and unto ages of ages. Amen.

During the Third and the Sixth Hours the Little Incensing is done, at the lections from the Apostle, or, it is suggested to incense a little before the start of the reading. At the Ninth Hour, do a complete incensing of the temple. Following the conclusion of the Gospel reading at the Ninth Hour, the Gospel is carried back to the Altar by the priest, the Royal Doors are closed, and the Katapetasma is pulled shut. The Ecphony, "God be bountiful. . ," is said on the Soleas in front of the Royal Doors. The priest, having removed the Phelonion, remains in the Epitrachelion for the Ecphony and the Prayer (of St. Basil the Great) of the Ninth Hour.

The Typics are chanted, nothing is sung, except as indicated below. The Makarismatics are read rapidly. "Wisdom!" Singers: "It is truly meet to bless thee, O Theotokos, who art ever blessed and all blameless, and the Mother of our God." Priest: "Most Holy Theotokos, save us." Singers: "More honorable than the Cherubim. . ." "Glory. . " etc. Dismissal:

May He Who for the sake of mankind and for our salvation condescended to endure the terrible Passions, and the Life-creating Cross, and the voluntary Burial in the flesh, Christ our True God, through the intercessions of His Immaculate Mother, and of all the saints, have mercy and save us, for He is good and loves mankind.

The Polychronion is sung.

Great Vespers of Holy Great Friday

The priest vests in all of his sacredotal vestments (as for the Holy Liturgy). Should there be two or more concelebrating priests, the chief celebrant alone is fully vested, the others vest in the Epimanika, Epitrachelion and Phelonion.

Before the start of Great Vespers, the Gospel is removed from its customary position on the Holy Altar, and placed in an upright position (as at the Liturgy following the reading of the Gospel lection). The Holy Epitaphion is placed upon the Altar, over the Antimension, with the head of Christ to the priest's left as he faces the Altar.

A wreath of live flowers may be placed upon the Epitaphion. Rose oil, or rose water, is used to "rub down" the iconographic part of the Epitaphion. Artifical flowers may not be used. Also, the use of perfumes or eau de Colognes, which have been or are prepared with spirits, is forbidden. A small sized Gospel is laid down upon the Epitaphion. The processional candlestick or lamp is placed in front of the Epitaphion (actually in front of the Altar). The Tomb is readied in the center of the nave to receive the Epitaphion, and around it, are placed candlelabra with candles in readiness to be lighted after the placing of the Epitaphion.

The large bell is rung – call to Vespers. The Katapetasma is opened. The priest comes out to the Soleas through the North Door, stands in front of the Royal Doors, and gives the Ecphony of Blessing: "Blessed is our God, always, now and ever, and unto ages of ages." Reader: "Amen." "Glory to Thee, our God, glory to Thee." "Heavenly King. . ." and the rest. Psalm 103 is read. The Great Ektenia is said on the Soleas. "Lord, I call upon Thee. . ." is in Tone 1. Six stichera are ordered, the first one is repeated. "Glory. . ." and the sticheron are in Tone 6, "Both now. . . Amen" and the sticheron are in Tone 6. The Royal Doors are opened. The Entrance is with the Gospel. "Gladsome Light. . ." At the High Place, the deacon (or priest): "Let us attend!" Priest: "Peace be to all." Deacon (or priest if there is no deacon): "Wisdom. Attend. The Prokoemenon in Tone 4:"

> **They have parted my garments among them, and upon my vesture they have cast lots.** (The singers repeat the Prokoemenon.)
>
> Stichos: **God, my God, hear me: Why hast Thou forsaken me?** (The singers repeat the Prokoemenon.)
>
> **They have parted my garments among them.** The singers conclude: **And upon my vesture they have cast lots.**

The deacon (or priest): "Wisdom." Reader: "The reading is from Exodus." (33:11-23) Deacon (or priest): "Let us attend!" Reader: "The Lord spoke to Moses. . ." concluding with ". . .But my face thou canst not see." After concluding the Paroemia, the reader immediately chants the Prokoemenon without waiting for the deacon or priest to chant an Ecphony ("Wisdom," etc.).

> **The Prokoemenon in Tone 4: Judge Thou, O Lord, those who wrong me; overthrow those who fight against me.** (The singers repeat the Prokoemenon.) The stichos: **Take hold of arms and shield; and rise up to help me.** (Prokoemenon is repeated by the singers.) Reader: **Judge Thou, O Lord, those who wrong me.** Singers conclude: **Overthrow those who fight against me.**

The deacon (or priest): "Wisdom." Reader: "The reading is from Job." (42:12-17) Deacon (or priest): "Let us attend!" Reader: "The Lord blessed. . ." There is no Prokoemenon after the second Paroemia. The deacon (or priest): "Wisdom." Reader: "The reading is from the Prophesy of Isaiah." (52:13-15, 53:1-12, 54:1) Deacon: "Let us attend!" Reader: "Thus saith the Lord: Behold, my servant shall understand. . ." concluding with ". . .that hath a husband, saith the Lord."

The Prokoemenon before the Epistle lection is read and sung in the customary manner. The Prokoemenon is in Tone 6:

They have laid me in the lower pit; in the dark places; and in the shadow of death.

Stichos: **O Lord, the God of my salvation: I have cried in the day and in the night, before Thee.**

The Epistle lection is I Corinthians Section 125 (1:18-2:2): "Brethren: The doctrine of the Cross is foolishness to them indeed who perish. . ." ending with ". . .and Him crucified." The Alleluarion is in Tone 1:

Alleluia, alleluia, alleluia, Tone one: Save me, O God, for the waters are come in even unto my soul.

Stichos: **My soul has expected reproach and misery.**

Stichos: **Let their eyes be darkened that they see not.**

The deacon (or priest):

And that we be made worthy to hear the Holy Gospel, let us pray to the Lord God.

Singers: "Lord, have mercy." (thrice) Deacon (or priest): "Wisdom. Attend! Let us hear the Holy Gospel." Priest: "Peace be to all." Singers: "And to thy (your) spirit." Priest: "The reading is from the Holy Gospel according to Matthew." The singers:

Glory to Thy Passions, O Lord.

The priest reads the Gospel, beginning in Matthew Section 110 (27:1-39), then goes to Luke 23:39-43, Matthew 27:39-54, John 19:31-37, Matthew 27:55-61. At the conclusion of the lection, singers:

Glory to Thy long-suffering, O Lord.

The Ektenia of Fervent Supplication: "Let us all say. . ." After the Ecphony: "For Thou art a merciful God, and lovest mankind, and to Thee we send up glory, to the Father. . ," "Vouchsafe, O Lord. . ." (A better version might begin with the words: "Make us worthy, O Lord. . .) The Ektenia of Askings: "Let us complete our evening prayer. . ." Ecphony: "For Thou art a good God, and lovest mankind, and to Thee we send up glory. . ." "Peace be to all." "Let us bow our heads unto the Lord." The secret prayer: "O Lord our God. . ." Ecphony: "Blessed and glorified be the majesty. . ." The Aposticha. There are four stichera with three stichoi, first

stichos is said after the first sticheron. "Glory. . .Both now. . .Amen." Tone 5:

Thou, Who clothest Thyself with light as with a vestment. Joseph with Nicodemus took Thee down from the Tree and saw Thee dead, naked, and unburied, and sincerely lamented and wailed and said: Woe is me, Most Sweet Jesus, Whom the sun for a moment saw suspended upon the Cross, and then was shrouded in darkness. The earth quaked with fear and the veil of the Temple was torn in two. But now I see Thee, willingly enduring death for my sake. How shall I bury Thee, my God? With what kind of shroud shall I wrap Thee? With what hands shall I touch Thy incorruptible body? Or, what dirges shall I sing for Thy funeral, O Bountiful One? I magnify Thy Passions, and sing praises to Thy Burial with Thy Resurrection crying: Lord, glory to Thee.

When the sticheron, "Thou Who clothest Thyself. . ," is sung, the Royal Doors are opened, the chief celebrant and the deacon incense around the Altar three times. The reader chants, "Now dismiss Thy servant in peace. . ." The Trisagion, etc., "Our Father." Following "Amen," the singers sing the Troparia in Tone 2, or in the special musical setting:

The pious Joseph, having taken down Thine Immaculate Body from the Tree, wrapped it in pure linen, anointed it with spices, and placed It in a new tomb, and sealed it.

The second Troparion:

The Myrrh-bearing women stood at the Tomb, and the Angel cried: The myrrh is good for the dead, but Christ hast shown Himself a stranger to corruption.

At the start of the singing of the Troparion, all clergy and servers make three prostrations before the Altar, the chief celebrant removes the small Gospel from the Epitaphion, places it upon his head, and assisted by the concelebrating priests, lifts the Epitaphion from the Altar and places it over the Gospel upon his head. (If the priest is without clergy assistance, he alone carries the Epitaphion above his head, and, if need be, he may be assisted by pious laymen. They assist when the priest reaches the North Deacon's Door.) The procession – deacon with the incenser, candle-bearers, servers, moves to the right of the Holy Altar, goes around it by way of the High Place, and comes out of the Sanctuary through the North Deacon's Door, directly to the prepared Tomb. There is no stopping at the Royal Doors.

The Epitaphion is carried in the following manner: The priest walks under it, with the "Body of our Lord" lengthwise, the feet are forward. When the Epitaphion

is placed in the Tomb, the head of Christ is to the north, i.e., on the left as one faces the Altar, and the feet point to the south, or are on the right.

A folded Aer is placed on the center of the Body of Christ, and the small Gospel upon it. The wounds are exposed for veneration, the hands and the feet are kissed.

After the Epitaphion is placed in the Tomb, the priest and the deacon incense around it, going around three times. After the incensing, they make two prostrations, kiss the feet and hands of our Lord, and make a third prostration.

Following the conclusion of the singing of the Troparia, the priest MUST preach a sermon.

All the faithful kiss the Epitaphion after the sermon. It is customary, during the veneration, to sing the following sticheron in Tone 5, or in its own special musical setting:

> **Come, let us bless the ever-memorable Joseph, who came to Pilate by night, and begged for the Giver of Life: Give me this Stranger, who has no place to lay his head; give me this Stranger, whom the crafty disciple betrayed unto death; give me this Stranger, whose Mother, when she saw him hanging on the Cross, wailed, and with maternal feeling cried out: Woe is me, my child! Woe is me, my Light, and the beloved life of my heart! That which was foretold by Simeon, in the church today has come to pass! A weapon shall pierce my heart, but the lamentation shall change to the joy of the Resurrection. We worship Thy Passions, O Christ; we worship Thy Passions, O Christ; we worship Thy Passions, O Christ, and Thy Holy Resurrection.**

After the sticheron, "Wisdom." Singers: "Father, bless." Priest: "Blessed is He Who is, Christ our God, always, now and ever, and unto ages of ages." Singers: "Amen. Make firm, O God, the Holy Orthodox Faith and the Orthodox Christians, unto ages of ages." Priest: "Save us, O Most Holy Theotokos." Singers: "More honorable than the Cherubim. . ." Priest: "Glory to Thee, Christ God, our hope, glory to Thee." Singers: "Glory. . .both now. . .Amen. Lord, have mercy. (thrice) Father, bless." The Dismissal:

> **May He Who for the sake of mankind, and for our salvation, condescended to endure the terrible Passions, and the Life-creating Cross, and the voluntary Burial in the flesh, Christ our True God, through the intercessions of His Immaculate Mother, and of all the saints, have mercy and save us, for He is good and loves mankind.**

In the tradition of the Russian Church, it has become customary to sing the Kanon of the Crucifixion immediately, which may be found in the Triodion, in the Small Aftersupper.

At the conclusion of the singing of, "Come, let us bless the ever-memorable. . ," the troparia of the Kanons, to the Crucified Lord and the Lamentations of the Theotokos, are read by the priest(s) in front of the Tomb. After the 9th Ode, in place of "It is truly meet. . ," the Heirmos, "It is impossible for man to see God. . ," is sung. Following the Heirmos, "Wisdom!" and the Dismissal as given above. As a matter of practicality, there exists the common practice of following with the Dismissal after the sermon, and, as the faithful come forward to venerate the Epitaphion, "Come, let us bless the ever-memorable. . ." is sung.

Veneration of the Epitaphion

At the approach to the Epitaphion, one makes two prostrations, kisses the wounds on the hands, the wounds on the feet, and the Holy Gospel, steps back, and makes a third prostration. It had been suggested that the face of our Lord be covered with the small Chalice cover in order that those inclined to kiss the face of our Lord, be prevented from doing so; there are uninformed Orthodox as well as visitors to our temples during the holy days. However, it was also suggested that the Chalice cover be removed when the parishioners are fully aware of proper veneration, and during the presence of the priest. There is a footnote in Bulgakov's book, *Nastol'naya Kniga*, (p. 549) which suggests that our Lord's face be left uncovered.

F HOLY GREAT SATURDAY

The Orthros

The bell is rung at the 'Typicon's first hour,' our time is 7:00 p.m. In the Church of Russia, in the cities, there is the custom to celebrate the Orthros on Friday evening and again on Holy Saturday morning.

The presiding priest stands at the Holy Altar, vested in the Epimanika, Epitrachelion and Phelonion, makes the Sign of the Cross with the incenser as he intones the Ecphony: "Blessed is our God, always, now and ever, and unto ages of ages." The Katapetasma (Curtain) is opened. The reader: "Amen. Glory to Thee, our God. . .O Heavenly

King. . ." After Psalms 19 and 20, Trisagion, etc., and the Troparion: "O Lord, save Thy people, and bless Thine inheritance; granting victory over adversaries, and by Thy Cross preserving Thine Estate." "Glory. . ." The Kontakion: "Thou ascended to the Cross of Thine own will. Bestow Thy bounties upon the new people called by Thy Name, Christ God. Make us to rejoice in Thy Might; granting victories over adversaries; having Thy weapon, peace, as our invincible trophy." "Both now. . .Amen." "O protection, wonderful and unashamed, All-lauded Theotokos, despise not our prayers. Make firm the Orthodox, save thy faithful people, and grant them victory from heaven: For thou hast borne God, O only blessed one."

The Abridged Ektenia of Fervent Supplication is said at the Tomb if there is a deacon, otherwise, the priest says it at the Altar. The Ecphony: "For Thou art a merciful God. . ." "Amen. In the Name of the Lord, father, bless." The priest takes the incenser, makes the Sign of the Cross with it, and says: "Glory to the holy, consubstantial, life-creating and undivided Trinity, always, now and ever, and unto ages of ages." "Amen. Glory to God in the highest, and on earth peace, and good will among men. (twice) Lord, open my lips, and my mouth shall show forth Thy praise." (once) The Hexapsalmos.

During the reading of the Hexapsalmos, the reader should be standing in the center of the temple. The priest reads the Morning Prayers (of Orthros) at the Altar while the first three psalms are chanted. He comes to the Epitaphion, as the last three psalms are read, and concludes his prayers at the Tomb. Whatever is normally said on the Soleas, is said at the Epitaphion. The Great Ektenia is said in front of the Epitaphion. Following the Ecphony, "God is the Lord, and has appeared unto us, blessed is He who comes in the Name of the Lord," is sung in Tone 2. The four stichoi are said, and "God is the Lord. . ." is sung four times. Therefore, following the stichos, "The stone which the builders. . ," are sung: the Troparion, "The pious Joseph. . ," "Glory," "When Thou didst condescend unto death, O Life Immortal, Thou didst slay Hades by the lightening of Thy Divinity; but when Thou didst also raise the dead from the nethermost abodes, all the Heavenly Powers cried: Thou Giver of Life, Christ our God, glory to Thee." (Resurrectional Troparion Tone 2), "Both now. . .Amen," "The Myrrh-bearing women stood at the Tomb. . ."

At the conclusion of the Great Ektenia and the Ecphony, the priest enters the Sanctuary, opens the Royal Doors, and comes to the Epitaphion with the cocelebrants. This is provided the deacon chants "God is the Lord. . ." If there is no deacon, the priest enters the Sanctuary after the fourth stichos ("The stone which the builders rejected. . ."), opens the Royal Doors, comes to the Epitaphion, distributed candles to the cocelebrants (if there be), the people light and hold candles, incenses around the Epitaphion, the Altar, the Iconostasis, the people, and the entire temple. Although the rubrics call for the incensing to take place during the singing of the Amomos *(Neporočny)*, it is not practical as the priest is called upon to chant the "Praises" of

the Amomos. The incensing takes place during the singing of the Troparia and the Kontakion. *(Bogosluzebnye Ukazaniya, Moscow.)*

The Amomos. The First Stasis consists of 72 verses of the 17th Kathismata (Psalm 118); after the chanting or singing of each verse (stichos), the priest chants or sings a "Praise" – a Megalynarion. The singer(s) begins the First Stasis in Tone 5: "Blessed art Thou, O Lord, teach me Thy statutes." And, "Blessed are the undefiled in the way; who walk in the law of the Lord." (Ps. 118:1) The priest chants: "Christ the Life, Thou wast placed in a tomb, and the hosts of angels were dazzled, glorifying Thy condescension." Singer(s): "Blessed are they that search his testimonies; that seek him with their whole heart." Priest: "Life, how dost Thou die? How is that Thou dwellest in the tomb? And destroyest the Kingdom of death, and restorest the dead from Hades? Etc. The singers sing "Glory. . ." and the "Praise": "We praise Thee, O Word (Logos), God of creation, with Thy Father and Holy Spirit, and glorify Thy Divine Burial." "Both now. . .Amen." "We bless thee, Pure Theotokos, and honor the three-day burial of Thy Son and our God." The singers repeat the first "Praise": "Christ the Life, Thou wast placed. . ."

The Little Ektenia, the Ecphony: **For blessed is Thy Name, and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.** The priest incenses the Epitaphion, Altar – but from the standing position on the Soleas, the Icons of the Saviour and the Theotokos in the Iconostasis, and the people (Lesser Incensing). After "Amen," following the Ecphony, the Second Stasis is chanted. The singers proceed in Tone 5: "It is meet to magnify Thee, the Life-giver, Who didst stretch forth Thy hands upon the Cross, thus destroying the dominion of the enemy." And, "Thy hands have made me and formed me; give me understanding, and I will learn Thy commandments." (Ps. 118:73) The priest continues chanting the "Praises," and the singers alternate with the stichoi. The singers: "Glory. . ." "O eternal God, coeternal Word and Spirit, strengthen the Orthodox, for Thou art good." "Both now. . .Amen." "O Pure and Blameless, who gave birth to Life, calm the temptations in the Church and give peace, for thou art good." The first "Praise" is repeated. The Little Ektenia. The Ecphony: **For holy art Thou our God, Who rests upon the Cherubimic Altar of Glory, and to Thee we send up glory with Thy Father Who has no beginning, and with Thine All-holy, and Good, and Life-creating Spirit, now and ever, and unto ages of ages.** The Lesser Incensing. As a practical note, it may be better to incense during the ektenia, or even a little before, in order not to be rushed.

The Third Stasis begins with the singers singing in Tone 3: "All generations offer praise to Thy Burial, my Christ." And the verse (Ps. 118:132): "Look Thou upon me and have mercy on me; according to the judgement of them that love Thy Name." The priest continues: "The Arimathean took Thee down from the tree, wrapped Thee in the sheet, and placed Thee in the tomb." Etc.

In some traditions there is a pious custom to sprinkle the Epitaphion and the people with rose water as the singers sing the following (which follows verse 175 of the Psalm): **The Myrrh-bearers came at early dawn, and poured out myrrh upon Thy Tomb.** The singers continue: "I have gone astray like a sheep that is lost. . ." Priest: "By Thy Resurrection grant peace to the Church, and salvation to Thy people." Singers: "Glory. . ." "O Trinity, my God, Father, Son and Spirit, have mercy on the world." "Both now. . .Amen." "Allow thy servants, O Virgin, to see the Resurrection of thy Son."

The first "Praise" of the Third Stasis is not repeated. However, immediately after "Allow thy servants. . :" The Resurrectional Amomos ("Blessed art Thou, O Lord, teach. . .The Angelic choir. . ."). The chief celebrant (with the deacon) incenses the entire temple. Little Ektenia. The Ecphony: **For Thou art the King of the world, Christ our God, and to Thee we send up glory, to the Father. . .** Singers: "Amen." They sing the Kathisma *(Sedalen)* in Tone 1:

> **Having begged Thy Divine, Immaculate Body from Pilate, Joseph wrapped it in a pure linen shroud, anointed it with aromatic spices, and placed it in a new tomb. Whereupon the Myrrh-bearing Women came in the morning, and asked: Show us the Resurrection, O Christ, that which Thou hast foretold.**

While the Kathisma is sung, the priest(s) goes (go) into the Sanctuary, the Royal Doors are closed, and the chief celebrant vests in all of his sacredotal vestments, as he would for the Liturgy. The rubrics state that the vesting ought to take place during the Ainoi, however, one should use his judgement for the time of vesting.

Following the Kathisma, Psalm 50 is read. After its conclusion, the Kanon of Great Saturday is sung in Tone 6 (or in a special melody): "The children of those who were saved, hid under ground. . ." The "Refrain" for the troparia of the Odes is: **Glory to Thee, our God, glory to Thee.**

After the Third Ode, the Little Ektenia, and the Ecphony: "For Thou art our God, and to Thee we send up glory, to the Father. . ." The Kathisma *(Sedalen)*, Tone 1: "Thy grave, O Saviour. . ." Following the Sixth Ode, the Little Ektenia, and the Ecphony: "For Thou art the King of the world, and the Saviour of our souls, and to Thee we send up glory, to the Father. . ." And, the Kontakion in Tone 6:

> **He Who is Immortal and closed Hades, is beheld dead, is placed in the Tomb. The Women came to anoint Him with myrrh, wept bitterly, and cried: This is the blessed Sabbath, on which Christ, Who fell asleep, will rise the third day.**

The Oikos is also sung: "The Almighty ascended the Cross. . ." The Lesser Incensing is done after the Eighth Ode, but "More honorable than the Cherubim. . ." is not sung. The deacon (or priest) intones the beginning words of the Ninth Ode: "Do not mourn for me, Mother. . ," and the singers continue: "as you see me in the grave,

for I am your Son, conceived in your womb without seed. . ."

Following the Ninth Ode, the Little Ektenia, and the Ecphony: "For all the Powers of Heaven praise Thee, and to Thee we send up glory, to the Father. . ." The Exaposteilarion is sung three times in Tone 2: "Holy is the Lord our God." Then follows: "Let everything that has breath praise the Lord. . ."

Now follow the Ainoi in Tone 2, four stichoi and four stichera are appointed. Stichos for four: **Praise Him for His mighty acts, praise Him according to the multitude of His greatness.**

Today the tomb holds Him Who holds creation in His hand. He Who covered the heavens with virtue is covered by a stone. Life sleeps, Hades trembles, and Adam is freed from his bonds. Glory to Thy dispensation, through which Thou hast given eternal rest from all man's activities, O God, and through Thine All-holy Resurrection from the dead.

Stichos: **Praise Him with sound of trumpet; praise Him with psaltery and harp.**

What is the sight we see? What is the present rest? The King of Ages, through His Passions has accomplished the dispensation, keeps the sabbath in the grave, granting to us a new sabbath. Let us call out to Him: Arise, O God, and judge the earth, for Thou dost reign forever, Thou, Who has limitless great mercy.

Stichos: **Praise Him with timbrel and choir; praise Him with strings and organs.**

Come, let us look upon Life, lying in the tomb, in order to give life to those in the graves. Come, today, look upon Him sleeping Who descends from Judah, prophetically crying: Thou hast lied down, like a lion, and who will raise Thee, O King? Arise by Thine own authority, willingly giving Thyself for us, Lord, glory to Thee.

Stichos: **Praise Him on high sounding cymbals; praise Him on cymbals of joy. Let every spirit praise the Lord.** Tone 6:

Joseph took the body of Jesus and placed it in his new tomb; for it is fitting that He come out of the tomb, as out of a chamber. Thou Who hast crushed the power of death, and opened the gates of paradise for man, Lord, glory to Thee.

"Glory. . ." Tone 6:

This day is great and mystical, which Moses foreshadowed saying: And God blessed the seventh day. This is the blessed day. This is the day of rest, on which the Only-begotten Son of God rested from all His works, taking His flesh into the tomb, returning through the Resurrection to what He had been, and granting to us life eternal; for He alone is good and the Lover of mankind.

"Both now. . .Amen." Tone 2:

Most blessed art thou, O Virgin Theotokos. Through Him Who was incarnate of thee, Hades is captive, Adam is recalled, the curse is abolished, Eve is delivered, death is overthrown, and we are given life. Therefore, praising, we cry out: Blessed art Thou, Christ God, Who hast shown Thy pleasure, glory to Thee.

At the singing of "Both now. . ," the Royal Doors are opened, and the priests come through them to the Epitaphion. The chief celebrant intones: "Glory to Thee, Who hast shown us the light!" The Great Doxology is sung. The chief celebrant and the deacon incenses around the Epitaphion, going around the Tomb three times. During the Great Doxology, the Perezvon is tolled, and continues to be tolled until the Procession with the Epitaphion returns to the temple. The priest (and others) makes three prostrations before the Epitaphion, and at the concluding "Holy God" of the Doxology, sung in the funeral melody, the chief celebrant lifts the Epitaphion from the Tomb, places it above his head, if there are co-celebrating priests, they assist and carry the Epitaphion. If the priest is alone, pious laymen may be asked to assist in carrying the Epitaphion in the Crucession, which may be made inside of the temple if weather does not permit going outdoors. The chief celebrant walks beneath the Epitaphion, carrying the small Gospel on his head.

The procession leaves the Tomb going directly to the back of the temple – to the entrance doors of the church – and makes a left turn (going counter-clockwise) in walking around the temple. The Order for the Procession is as follows: The processional torch or lantern is carried first in the line of procession. Then follow:

2. The candle-bearers in pairs, (Altar boys).
3. The Processional Cross.
4. The deacons, who slowly incense the Epitaphion. An Altar boy may carry the incenser, but he does not swing it.
5. The Epitaphion.
6. The Choir.
7. The people. They carry lighted candles which were lit at the beginning of the Great Doxology.

The singers continue to repeat "Holy God" in a slow funeral melody during the entire time of the Crucession. According to the directives, *Bogosluzebnye Ukazaniya, 1957*, the procession goes around the temple one time. It may be presumed, that there can be no objection to going around the temple three times, if there is a zealous and a pious motivation for such practice.

After re-entering the temple, the Epitaphion is carried up to the Royal Doors, on the Soleas. After a momentary pause, the chief celebrant intones: "Wisdom! Attend!" The singers respond with the Troparion, "The pious Joseph. . ," which is sung one time. During the singing of the Troparion, the Epitaphion is returned to the Tomb, carried "feet first." The Gospel is replaced upon the Epitaphion. Following the Troparion, the singers sing the Troparion of the Prophecy in Tone 2:

> **Thou Who art the holder of bounds, O Christ, wast willingly bound by the tomb. Thou shalt preserve mankind from the fall into Hades, granting to us life and immortality; for Thou art God Immortal.**
>
> **Glory to the Father, and to the Son, and to the Holy Spirit: For Thou art God Immortal.**

"Both now. . .Amen." Singers repeat the Troparion of the Prophecy.

After the Epitaphion is placed in the Tomb, it is incensed one time, by circling the Tomb. At the conclusion of the Troparion, the deacon (or priest): "Let us attend." Reader:

> **The Prokoemenon in Tone 4: Arise, O Lord, help us and redeem us for Thy Name's sake.** The singers repeat the Prokoemenon. Stichos: **O God, we haye heard with our ears; our fathers have declared to us.** The singers repeat the Prokoemenon. Reader: **Arise, O Lord.** Singers conclude: **Help us and redeem us for Thy Name's sake.**

Deacon (or priest): "Wisdom." Reader: "The reading is from the Prophecy of Ezechiel." Deacon (or priest): "Let us attend." Reader: "The hand of the Lord was upon me. . ," concluding with, ". . .saith the Lord God." The reading is Ezechiel 37:1-14.

Deacon (or priest): "Let us attend." Reader:

> **The Prokoemenon in Tone 7: Arise, O Lord God, let Thy hand be exalted: Forget not the poor unto the end.** The singers repeat the Prokoemenon. Stichos: **I will give praise to Thee, O Lord, with my whole heart: I will relate all Thy wonders.** The singers repeat the Prokoemenon. Reader: **Arise, O Lord God, let Thy hand be exalted.** Singers: **Forget not the poor unto the end.**

Deacon (or priest): "Wisdom." Reader: "The reading is from the Epistle of St. Paul the Apostle to the Corinthians." Deacon (or priest): "Let us attend." Reader: "Brethren: Know you not that a little leaven corrupteth the whole lump? Purge out. . ." I Corinthians 5:6-8, (Section 133), and skip over to Galatians 3:13 (Section 206-3:13-14): "Christ hath redeemed us from the curse of the law. . ," concluding with, "that we may receive the promise of the Spirit by faith." The Alleluarion is in Tone 5:

> **Alleluia, alleluia, alleluia, Tone 5: Let God arise, and let His enemies be scattered: And let them that hate Him flee from before His Face.** The singers sing "Alleluia, alleluia, alleluia." Stichos: **As the smoke vanishes, so let them vanish: As wax melts before the fire.** The singers: "Alleluia, alleluia, alleluia." Stichos: **Let the wicked perish at the presence of God, and let the just rejoice.** The singers: "Alleluia, alleluia, alleluia."

Deacon (or priest): "And that we be made worthy to hear the Holy Gospel, let us pray to the Lord God." Singers: "Lord, have mercy. Lord, have mercy. Lord, have mercy." "Wisdom. Attend! Let us hear the Holy Gospel. Peace be to all." "And to thy spirit." "The reading is from the Holy Gospel according to Matthew." Section 114 (27:62-66). Singers: "Glory to Thee, O Lord, glory to Thee." The Gospel is read at the Epitaphion. At its conclusion: "Glory to Thee, O Lord, glory to Thee."

Two ektenias are said at the Epitaphion: The Ektenia of Fervent Supplication ("Let us all say with all our soul and with all our mind. . ."), and, the Ektenia of Askings ("Let us complete our morning prayer. . ."); and the rest as for Orthros. The Dismissal is said on the Ambon.

> **He Who for our sakes as mankind, and for the sake of our salvation, condescended to endure the terrible sufferings, and the Life-creating Cross, and the voluntary burial in the flesh, Christ our True God, through the prayers of His Immaculate Mother, the holy glorious and all-laudable Apostles, the holy and righteous Joachim and Anna, and all the saints, have mercy and save us, for He is good, and loves mankind.**

The singers proceed to sing "Come, let us bless the ever-memorable Joseph. . ." (See Great Friday Vespers. "Amen" is not said nor sung after the priest's Dismissal.) The kissing of the Epitaphion takes place during the singing – and after.

After the conclusion of the sticheron, "Come, let us bless. . ," the First Hour is chanted. The Troparion and the Kontakion are taken from the Triodion. The Dismissal is said on the Ambon:

> **Christ, our True God, through the prayers of His Immaculate Mother, and all saints, have mercy on us and save us, for He is Good and Manlover.**

Notes

On Great Saturday, – at Orthros, the Hours, Vespers, Liturgy, – all prayers which are normally read on the Soleas, such as, the Entrance Prayers, the ektenias, the Apostle and Gospel, the Great Entrance, are done at the Epitaphion. Holy Communion is given at the Royal Doors, not at the Epitaphion.

Gospel

The reason why the Holy Gospel is carried by the chief celebrant underneath the Epitaphion in the processions is to indicate that He, Who is the Logos, although wrapped in a shroud, is nevertheless the Living Word, attested to in John 1:1.

Head Coverings

In the Procession with the Epitaphion, clergy do not wear the mitre, nor the kamilaukion, nor the skouphos.

Banners

The carrying of the Epitaphion around the temple symbolizes the Burial of Christ. Banners represent Christianity's victory celebration, and are not carried in the Crucession.

Carrying the Epitaphion

We suggest an easier handling of the Epitaphion may be achieved, as well as preserving it from possible bending or breaking, by carrying it upon a platform. A carrying platform can be made from light plywood, with a handle attached to each of the four corners (and made to fold for easy storage). Thus, the Epitaphion placed upon such a platform by the priest can be carried in the Crucession with proper decorum and handling ease. Since most parishes do not have clergy assistants, those who are chosen to carry the Epitaphion, should be pious laymen. The chosen are offered a distinct honor and privilege to participate in this manner in the Divine worship. The same considerations are reflected for those chosen to carry the Cross, if there are not sufficient number of Altar servers.

Patriarchal Cathedral

The Patriarchal Holy Theophany Cathedral in Moscow observes an ancient Processional Rite. At the beginning of the singing of the Ainoi, the Royal Doors are opened, all the clergy exit from the Sanctuary and come to the Epitaphion. The chief celebrant, with a deacon, incenses the Epitaphion going around the Tomb one time. All the clergy make three prostrations. The priests assist the chief celebrant to carry the Epitaphion through the Royal Doors and place it upon the Altar.

During the singing of the Great Doxology, the chief celebrant incenses the Epitaphion, going around the Holy Altar three times. At the singing of "Holy God," all the clergy make three prostrations. The priests remove the Epitaphion from the Altar. Then, lifting it above the head of the chief celebrant, who carries the small Gospel on his head, they proceed to the right of the Altar and go around it by way of the High Place, and come out of the Sanctuary through the North Deacon's Door. The Crucession goes outdoors through the main doors (main entrance) of the Cathedral and goes around the exterior of the edifice.

The Hours and Typica

Before beginning to officiate the Hours, the priests recite their Entrance Prayers in preparation for the Liturgy at the Epitaphion, then proceed to the vestry to vest. The Office of Prothesis may be started during the chanting of the Hours, as on Holy Great Thursday. The Typicon states that the "small bell is struck at 10:00 A.M.," and "we gather to chant the 3rd, 6th, and 9th. . ."

The Third, Sixth, Ninth Hours, and the Typica are said at the Epitaphion. The Typica is read, rather than sung. The Lesser Dismissal is used to which the singers respond: "Lord, have mercy. Lord, have mercy. Lord, have mercy."

Vespers and Liturgy of St. Basil

The Typicon directs when the bell is to be rung for the call to services. Although the Typicon states that the large bell is struck at "10 of the day" (4:00 P.M. – our time), in the duplicated copies of "An Abridged Typicon," prepared in 1966, read and approved by Metropolitan John (Wendland), we stated: "The time to start this should be as late as possible in the morning as an indication that the 'liturgical fast' is broken on the 'third day' – i.e., the first liturgical service of the Resurrection. A suggested time is 11 A.M." It was the consensus of a clericum, and it is the view of the compiler of this "Typicon" that the time for starting Vespers with Liturgy should be governed by parish conditions, needs, and the capabilities of the parish clergy (in most cases the "staff" consists of the priest and the precentor). However, this Divine Service should not begin before 11:00 A.M., preferably later.

The Curtain is opened, and the priest, at the Altar intones the Ecphony, "Blessed is the Kingdom. . ," making the Sign of the Cross over the Antimension with the Gospel, as is usual for the Liturgy. The reader: "Amen." "Glory to Thee. . ." "Heavenly King. . ." etc., as on Great Thursday, a complete beginning. Psalm 103 is read. The Great Ektenia is said at the Epitaphion. There is no Kathismata ordered. "Lord, I call. . ." is sung in Tone 1. Eight stichera are sung: the first three are taken from the Saturday (evening) Great Vespers, Tone 1. Stichos: "Out of the depths I cry. . ." The sticheron: "Accept our evening prayer. . ." The fourth sticheron is the first sticheron from the Aposticha of Saturday Great Vespers Tone 1: "By Thy Passion, O Christ, we have been freed from passions (suffering). And by Thy Resurrection we have been delivered from corruption: Lord, glory to Thee." The fifth through the eighth stichera are in the Triodion. 'Glory. . ." Tone 6, sticheron in the Triodion; "Both now. . .Amen," the Dogmatic in Tone 1: "Let us sing the praises of Mary the Virgin, the glory of all the world, who sprang from man and bore the Lord. . ." (The fifth sticheron is sung two times, hence, it is the 5th and the 6th.) During this time the priest with the deacon conclude the Holy Prothesis.

At "Both now. . ." the Royal Doors are opened. The Little Entrance is made with the Gospel going to the Epitaphion. In front of it: "Wisdom. Attend!" "Gladsome Light. . ." The Royal Doors are closed, there is no Prokoemenon chanted. "Wisdom!" Reader: "The Reading is from Genesis." "Let us attend." Reader: "In the beginning God created. . ." (Gen. 1:1-13) Before the reading of each Paroemia, "Wisdom" and "Let us attend" are said.

The 2nd Reading: "The Reading is from the Prophesy of Isaiah." (7:1-16)

The 3rd: "The Reading is from Exodus." (12:1-11)

The 4th: "The Reading is from Jonas." (The entire Book, 1:1-4:11)

The 5th: "The Reading is from Jesus of Nun." (Josue or *Joshua*, 5:10-15)

The 6th: "The Reading is from Exodus." (13:20-22, 14:1-32, 15:1-19)

The Reader intones: **"Let us sing unto the Lord."** The Royal Doors are opened. The singers sing in Tone 5:

For gloriously He glorified Himself.

Reader: **The horse and the rider he has thrown into the sea. Let us sing unto the Lord.** Singers: **For gloriously He glorified Himself.**

Reader: **The Lord is my helper and protector unto salvation. Let us sing. . .** Singers: **For gloriously He glorified Himself.**

Reader: **He is my God, and I will glorify Him: The God of my fathers and I will exalt Him. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **The Lord overcometh war: Almighty is His Name; Pharaoh's chariots and his army He cast into the sea. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **His chosen captains he drowned in the Red Sea. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **The depths have covered them: They are sunk to the bottom like a stone. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Thy right hand, O Lord, is magnified in strength. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Thy right hand, O Lord, hast slain the enemy, and by the multitude of Thy glory Thou hast put down Thine adversaries. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Thou hast sent Thy wrath which devoured them like stubble, and with the blast of Thy anger, the waters were gathered together. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **The flowing waters stood, the depths were gathered in the middle of the sea. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **The enemy said: I will pursue and overtake; I will divide the spoils, my soul shall have its fill. I will draw my sword; my hand shall slay them. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Thy wind blew and the sea covered them; they sunk as lead in the mighty waters. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Who is like to Thee, among the strong, O Lord? Who is like to Thee, glorious in holiness, terrible and praiseworthy, doing wonders? Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Thou stretched forth Thy hand, and the earth swallowed them. In Thy mercy Thou hast been a leader to the people which Thou hast redeemed. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **In Thy strength Thou hast carried them to Thy holy habitation. Nations rose up, and were angry; sorrows took hold on the inhabitants of Philisthiim. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Then were the princes of Edom troubled, trembling seized on the stout men of Moab; all the inhabitants of Chanaan became stiff. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Let fear and dread fall upon them, in the greatness of Thy arm; let them become immovable as a stone. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Until Thy people, O Lord, pass by: Until these Thy people pass by, which Thou hast possessed. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Thou shalt bring them in, and plant them in the mountain of Thy inheritance, in Thy most firm habitation which Thou hast made, O Lord, Thy Sanctuary, O Lord, which Thy hands have established. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **The Lord shall reign for ever and ever. For Pharaoh went in on horseback with his chariots and horsemen into the sea, and the Lord brought back upon them the waters of the sea. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **But the children of Israel walked on dry ground in the midst thereof. Let us sing. . .** Singers: **For gloriously. . .**

Reader: **Glory to the Father, and to the Son, and to the Holy Spirit. Let us sing unto the Lord.** Singers: **For gloriously He glorified Himself.**

Reader: **Both now, and ever, and unto ages of ages. Amen. Let us sing unto the Lord.** The reader himself chants or sings: **For gloriously He glorified Himself.**

The Royal Doors are closed. Deacon (or priest): "Wisdom." Reader (The 7th Reading): "The Reading is from the Prophesy of Sophonias." (3:8-15). "Let us attend." "Thus saith the Lord. . ."

The 8th: "The Reading is from Third Kings." (17:8-23. Reader: "Then the word of the Lord came to Elias saying. . ." The word *Elias* is omitted in the Bible, the pronoun *him* is used, therefore, if one uses the Bible to read from, insert *Elias* for *him*.)

The 9th: "The Reading is from the Prophesy of Isaiah." (61:10-11, 62:1-5)

The 10th: "The Reading is from Genesis." (22:1-18)

The 11th: "The Reading is from the Prophesy of Isaiah." (61:1-9)

The 12th: "The Reading is from Fourth Kings." (4:8-37)

The 13th: "The Reading is from the Prophesy of Isaiah." (63:11-19, 64:1-5. The Reading begins in the 11th verse, but omitting the first sentence. Instead, when reading from the Bible, one should substitute "Thus saith the Lord: Where is he. . ." for the first sentence.)

The 14th: "The Reading is from the Prophesy of Jeremias." (31:31-34 Insert "Thus saith the Lord: Behold. . .)

The 15th: "The Reading is from the Prophesy of Daniel." (3:1-88) At the

conclusion of it, everyone kneels for the prayer. After the prayer, standing, the reader intones: **Praise the Lord and exalt Him unto all ages.** The singers repeat the stichos.

The reader chants the following stichoi: **All the works of the Lord, bless the Lord.**

Singers: **Praise the Lord and exalt Him unto all ages.** (Repeat this after each stichos chanted by the reader.)

All angels, bless the Lord. Singers: **Praise. . .**

All heaven, bless the Lord. Praise. . .

All the waters above the heavens, bless the Lord. Praise. . .

All the Powers of the Lord, bless the Lord. Praise. . .

The sun and the moon, bless the Lord. Praise. . .

The stars of heaven, bless the Lord. Praise. . .

The rain and the dew, bless the Lord. Praise. . .

All the winds, bless the Lord. Praise. . .

The fire and heat, bless the Lord. Praise. . .

All hoarefrost and dews, bless the Lord. Praise. . .

All nights and days, bless the Lord. Praise. . .

Light and darkness, bless the Lord. Praise. . .

Ice and frost, bless the Lord. Praise. . .

All deserts and frozen wastes, bless the Lord. Praise. . .

Lightning and clouds, bless the Lord. Praise. . .

May the earth bless the Lord. Praise. . .

Mountains and hills, bless the Lord. Praise. . .

All the things that grow on earth, bless the Lord. Praise. . .

Springs, bless the Lord. Praise. . .

Seas and rivers, bless the Lord. Praise. . .

Whales and all moving creatures of the waters, bless the Lord. Praise. . .

All the fowls of the air, bless the Lord. Praise. . .

All beasts and cattle, bless the Lord. Praise. . .

All the sons of man, bless the Lord. Praise. . .

Let Israel bless the Lord. Praise. . .

All priests (of the Lord), bless the Lord. Praise. . .

All servants (of the Lord), bless the Lord. Praise. . .

All spirits and souls of the righteous, bless the Lord. Praise. . .

All the venerable and humble of heart, bless the Lord. Praise. . .

Ananias, Azarias, and Misael, bless the Lord. Praise. . .

Apostles, Prophets and Martyrs of the Lord, bless the Lord. Praise. . .

Let us bless Father, and Son, and Holy Spirit. Praise. . .

Both now, and ever, and unto ages of ages, Amen. Praise. . .

Reader: **Let us praise, bless and worship the Lord. Singing and exulting unto all ages.**

The Little Ektenia is said, and the Ecphony: "For holy art Thou, O our God, and to Thee we send up glory, to the Father. . ." In place of the Trisagion: "As many as have been baptized into Christ, have put on Christ. Alleluia." The Prokoemenon before the Epistle is in Tone 5:

Let all the earth worship Thee, and sing to Thee, let it sing to Thy Name, O Most High.

Stichos: **Shout with joy to God, all the earth, sing unto His Name.**

The Epistle lection is Section 91 (Romans 6:3-11). In place of the Alleluarion, the following is chanted:

Priest: "Peace be to thee (you)." Reader: **And to thy (your) spirit. In the Tone seven: Arise O God, judge Thou the earth; for Thou shalt inherit among all the nations.** The singers repeat: "Arise O God. . ."

Reader: **God has stood in the congregation of gods; and being in the midst of them, He judgeth gods.** Singers: "Arise O God. . ."

Reader: **How long will you judge unjustly, and accept the persons of the wicked?** "Arise O God. . ."

Reader: **Judge for the needy and the fatherless: Do justice to the humble and the poor.** Singers: "Arise O God. . ."

Reader: **Rescue the poor, and deliver the needy out of the hand of the sinner.** Singers: "Arise O God. . ."

Reader: **They have not known nor understood. They walk in darkness.** Singers: "Arise O God. . ."

Reader: **All the foundations of the earth shall be moved. I have said: Thou art God, and all of you the sons of the Most High. But you like men shall die; and shall fall like one of the princes.** Singers: "Arise O God. . ."

Reader: **Arise O God, Judge Thou the earth; for Thou shalt inherit among all the nations.**

During the chanting and singing of the "Alleluarion," the priests and deacons (and servers) change their dark-hued vestments, and all the Altar, analogia, etc., coverings from the dark to white, the Paschal color.

The Gospel lection is Section 115 (and Sec. 116, Matthew 28:1-20). The reading of the Gospel is at the Epitaphion. The rest of the Liturgy follows according to the rite of St. Basil the Great with several exceptions: In place of the Cherubicon, the following is sung in Tone 8, (customarily in the Vesper Tone):

> **Let all mortal flesh keep silence, and stand in fear and trembling, and meditate nothing earthly within itself. For the King of Kings, and the Lord of Lords, comes to be slain, and to give Himself to be the food of the faithful.**

The Great Entrance procession comes to the Epitaphion. The priest: "Our great lord and father, the Most holy Patriarch *N*, (or, Our Most blessed *N*, Metropolitan of All America and Canada. . .) and our Most Reverend *N*, (Arch) Bishop of . . . . . , may the Lord God remember in His Kingdom, now and ever, and unto ages of ages. All you Orthodox Christians may the Lord God remember in His Kingdom, always, now and ever, and unto ages of ages." (Priest, as at all Sunday and Feastday liturgies, says nothing else than the above during the Great Entrance.) The singers:

> **Amen. And before Him also come the Angelic Hosts with all Dominions and Powers, the Many-eyed Cherubim, and the Six-winged Seraphim, covering their faces, and crying out the song: Alleluia, alleluia, alleluia.**

In place of "It is truly meet. . ," the 9th Heirmos, "Do not mourn for me Mother. . ." The Koinonicon is (Tone 4):

> **The Lord awakened as from sleep, and is risen to save us. Alleluia, alleluia, alleluia.**

At the conclusion of the Prayer before the Ambon, said before the Epitaphion, the singers sing the Troparion in the regular Tone 2: "The pious Joseph. . ," "Glory. . ," "When Thou didst condescended unto death, O Life Immortal, Thou didst slay Hades by the lightning of Thy Divinity. . ," "Both now. . .Amen," "The Myrrh-bearing Women. . ." The priest incenses around the table on which the tray with five loaves and wine is placed (wheat and oil are not used, and mention of wheat and oil in the Prayer of Blessing is omitted). Deacon (or priest): "Let us pray to the Lord." Singers: "Lord, have mercy." The priest reads the Prayer of Blessing of the loaves and wine, and at its conclusion, the singers sing: "Amen. Blessed be the Name of the Lord from henceforth and forever." (Thrice) The rest according to the Liturgicon. The Dismissal is said on the Ambon (Soleas): "May He Who rose from the dead, Christ our True God. . ."

After the balance of necessary preparation of the temple is completed (changes of

covers, "decorations," etc.,), the priest gives the blessing for the reading from the Book of Acts. The reader states: "The Acts of the Holy Apostles. Father, bless the reading." Priest: "Through the prayers of the Holy Apostles, O Lord Jesus Christ, our God, have mercy on us." Reader: "Amen," and begins to read from the Book of Acts. The entire Book of Acts should be read. The reading should continue until it is time for the service of Mesonyctics to begin, or until a few minutes before the service. Several people ought to participate in the reading taking turns. An analogion on which the Epistle (book) is placed, should be located near the Soleas, at a short distance from the Epitaphion, rather than in front of it.

* * *

Should there be need to bless the Paschal foods before the Midnight Paschal Orthros, the Paschal Troparion, "Christ is Risen. . ," may not be sung. The Sunday Troparion in Tone 2 is sung:

> **When Thou didst condescend unto death, O Life Immortal, Thou didst slay Hades by the lightning of Thy Divinity: But when Thou didst also raise the dead from the nethermost abodes, all the Heavenly Powers cried: Thou giver of Life, Christ our God, glory to Thee.**

Meat may not be brought into the temple proper. Foods should be blessed in the vestibule, or in such areas as the "parish hall."

* * *

The priests, assisted by the deacon(s), say their Entrance Prayers in preparation for celebrating the Holy Liturgy before the beginning of the Mesonictics (*Polunośćnica*). Directives suggest that Mesonyctics begin about 11:20 P.M. Holy Saturday in order that this preparation for the Great Feast be solemnly and unhurriedly officiated.

During the penitential season much is read or chanted in the Divine Services. In contrast, the festive time is recognized by the singing of the services in the ecclesiastical cycle of the year. At Pascha everything is sung: Prayers, Troparia, Hymns, etc., which are normally read at the other services during the year. Mesonictics might be considered the service which is a 'transition' between the conclusion of the Triodion usage, and the beginning of the use of the Pentecostarion.

"Before Orthros the temple is filled with sweet savor, in mark of an abundance of grace received by us through Christ's Resurrection. Two incense vessels are prepared: One is placed in the center of the temple (the nave), and the other in the Sanctuary. They are filled with burning coals upon which is heaped aromatic incense." (*Typicon for Pascha*)

XXIII

HOLY PASCHA

Mesonyctics

The priest is vested in the Epitrachelion. The Royal Doors and the Curtain are closed. On the Soleas, the priest intones the Ecphony: "Blessed is our God, always, now and ever, and unto ages of ages." The reader: "Amen. Holy God. . ." etc. ("Heavenly King. . ." is not said), "Come let us worship. . ." The priest goes into the Sanctuary and the reader chants Psalm 50. At its conclusion, the Kanon is sung, "The children of those who were saved, hid under ground. . ." If there is more than one priest, it is proper for the priest to chant the troparia of the Odes at the Epitaphion. Following the third Ode, the Kathisma is said; after the sixth, the Kontakion and the Oikos of Great Saturday. At the beginning of the 9th Ode, the Curtain and the Royal Doors are opened, the priest (and deacon), now fully vested, exit from the Sanctuary through the Royal Doors and incense the Epitaphion circumambulating the Tomb three times. As the Katabasia (of the 9th Ode) is sung, at the words, "For I will rise again," the priest lifts the Epitaphion from the Tomb, carries it through the Royal Doors and places it upon the Altar. The deacon walks in front of the priest incensing the Epitaphion. The Epitaphion remains on the Holy Altar until the Apodosis of Pascha.

The "Liturgical Directives" stress that a parish church should have a second "Altar Epitaphion" (one where the iconographic portion of the Epitaphion is a large flat area), if the one that is carried in Procession and placed in the Tomb is ornate, and made in such fashion that it has little or no flat surface for the Chalice and the Discarion to be placed upon it safely, without danger of tipping over.

If a second Epitaphion is used, it is placed upon the Altar at the conclusion of Mesonyctics, replacing the ornate one. The ornate Epitaphion is placed in its customary repository. The Epitaphion is not carried in any other procession until the following year at Holy and Great Friday.

After the Epitaphion is placed upon the Altar, the Royal Doors and the Curtain are closed. At the conclusion of the Kanon, the reader chants the Trisagion, "All-holy Trinity," "Our Father." Singers: "Amen." The Troparion in Tone 2: "When Thou didst condescend. . ." Following the Troparion, the Abridged Ektenia of Fervent Supplication is said on the Soleas (see the first part of Orthros). The priest makes the Lesser Dismissal on the Soleas: "May Christ our True God, through the prayers of His Immaculate Mother, and all saints, have mercy on us and save us, for He is good and loves mankind."

ORTHROS OF HOLY PASCHA

Before the Orthros, all clergy vest in Paschal white vestments. The preparation for the Crucession should be made in silence, in a semi-darkened temple, with decorum and with awe awaiting the "great moment." It may also be practical to pass the offering plates immediately before the Crucession is lined up. The Pastor should appoint a Master of Ceremonies who will line up the people in the center aisle of the temple. When the time is nearing midnight, all the faithful should light their candles which are carried in the Crucession. The lantern leads the Procession:

1. The Processional torch or lantern, carried by an Altar boy.

2. The Processional Cross, carried by an Altar boy, or by a pious man who is vested in a Sticharion.

3. The Processional icon of the Theotokos. This is the icon normally mounted in the standing base in the Sanctuary which has a long carrying handle (like the Cross). A pious lady, perhaps the Sisterhood President, may carry this icon.

4. The Banners are carried in pairs (side by side), as many as there may be in the temple.

5. The Altar boys in pairs with their processional candles.

6. The singers (choir) in pairs.

7. The deacons with incensers, the highest ranking deacon carries the large deacon's candle.

8. The priests in pairs, youngest in rank walk first. The Holy Gospel is carried on a cloth by one of the higher ranking priests, also the Icon of the Resurrection is carried on a cloth by one of the ranking priests. The Artos is not carried in this Procession because it is not blessed. It is carried in all subsequent Paschal Processions. If there is one priest, the Gospel and the Icon of the Resurrection are carried, on cloths, by pious men, who wear the Sticharia. The Icon of the Resurrection is on the left of the Gospel as the two people walk side by side.

9. The chief celebrant carries the Triple-candlestick and the hand Cross in his left hand, and the incenser in his right hand.

10. All the people with lighted candles.

The chief celebrant, the deacon is opposite him, incenses the Holy Altar circumambulating it three times. At the stroke of midnight, the clergy in the Sanctuary sing the Sticheron in Tone 6:

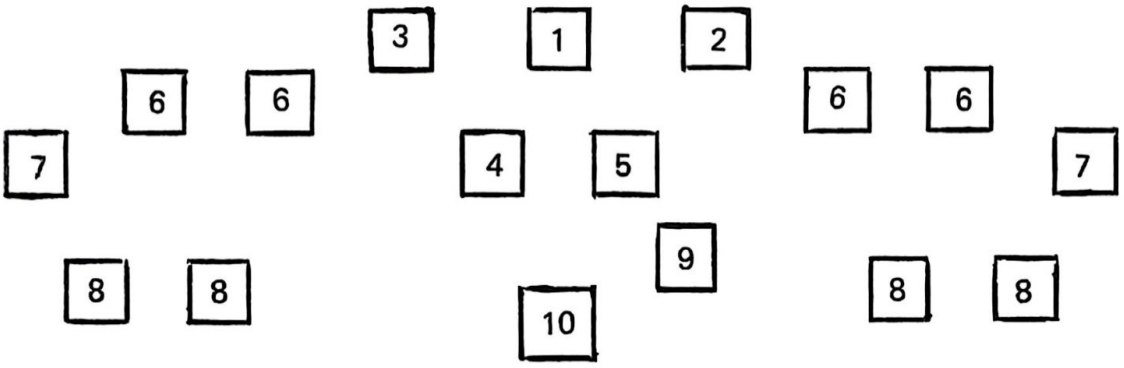
Thy Resurrection, O Christ our Saviour, Angels in Heaven sing,
and make us worthy on earth, to glorify Thee with a pure heart.

The Curtain is opened, and the clergy sing the Sticheron a second time. The Royal

Doors are opened, the clergy come out to the Soleas as they sing the Third time: **Thy Resurrection, O Christ our Saviour, Angels in Heaven sing.** The singers and all the people conclude: **And make us worthy on earth, to glorify Thee with a pure heart.** During the singing of the Sticheron, the lights in the temple are gradually turned on, so that at the time of the opening of the Royal Doors, all light possible is on. The singers and the people repeat the Sticheron during the entire Procession as it circumambulates the temple three times: The trezvon is rung "without ceasing" until the Crucession stops at the closed main entrance doors of the temple. As the Procession leaves the temple, it faces the West. As it comes out from the temple, it turns to the left, the South, and as it turns the corner of the church building, it moves to the East, to the North, and West. The direction for Processions is always in this manner. After the last person has left the Temple, church doors are closed. While the Crucession is taking place, the Parish Council "set-up group" removes the Tomb from the center of the nave, places the flowers about the edifice, potted plants are not permitted in the Sanctuary (see the section in this Typicon on flowers), and does what is required.

At the conclusion of the third circumambulation of the temple, the Crucession stops in front of the closed entrance doors, on the porch (not inside in the vestibule). With their backs to the closed church doors, the following is the line-up of persons carrying the sacred objects:

1. The Processional Cross is in the center, backs against the doors.
2. The Professional torch (or lantern) is to the left of the Cross (on the right as we face the Cross).
3. The Processional Icon of the Theotokos is on the Cross's right.
4. The Icon of the Resurrection is in front of the Cross, closer to the people.
5. The Gospel is in front of the lantern, on the right of the Icon, as we face the temple doors.
6. The Banners are on both sides of the Cross.
7. Candle-bearers are on each side of the Banners.
8. The assisting priests stand facing the temple doors somewhat between the chief celebrant and the "line-up."
9. The chief deacon with the large candle is a little in front and to the right of the chief celebrant facing the closed temple doors.
10. The chief celebrant is in the center, facing the closed temple doors.
11. The singers are directly in back of the chief celebrant, also facing the closed doors of the temple.
12. The faithful (people) are in back of the choir and should also face the East – the closed doors of the temple.



At the conclusion of the ringing of the trezvon, the chief celebrant incenses the Cross, Icons, Gospel, Banners, co-celebrants and all the people, gives the incenser to the chief deacon and he in turn incenses the chief celebrant once (i.e., swings the incenser at the priest three times. He does not incense anyone else.), and returns the incenser to the chief celebrant. The deacon does not say, "Master, bless!" The first words come from the chief celebrant, who lifts the incenser high with his right hand and makes the Sign of the Cross with it three times (not the customary one time raising of the incenser) and with a loud voice intones:

Glory to the Holy, Consubstantial, Life-creating, and Undivided Trinity, always, now and ever, and unto ages of ages.

After the response, "Amen," the clergy sing the Paschal Troparion three times:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

The singers and the people repeat the Troparion three times. The clergy sing the stichoi. The first stichos:

Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His Face.

The singers respond to each stichos with the singing of the Troparion, "Christ is risen. . ," — customarily in a fast tempo.

The second stichos: **As the smoke vanishes, so let them vanish: As wax melts before the fire.** "Christ is risen. . ."

The third stichos: **Let the wicked perish at the presence of God, and let the just rejoice.** "Christ is risen. . ."

The fourth stichos: **This is the day which the Lord has made, let us be glad and rejoice therein.** "Christ is risen. . ."

Glory to the Father, and to the Son, and to the Holy Spirit. "Christ is risen. . ."

Both now and ever, and unto ages of ages. Amen. "Christ is risen. . ."

Christ is risen from the dead, trampling down death by death. (This is sung in a 'concluding' higher pitch.) The singers: **And upon those in the tombs bestowing life.**

The chief celebrant turns to the people, incenses them, and shouts to them: "Christ is risen!" Everyone replies: "Truly, He is risen!" He does this three times, as a traditional practice, although such directions are not given in the Typicon. As the singers are concluding the Troparion, the entrance doors are opened, the chief celebrant, preceded by the lantern and the chief deacon, enters the temple, followed by the co-celebrants, the rest of the Crucession, singers and faithful. All the bells are struck. The singers repeat the Troparion ("Christ is risen. . .") until everyone has re-entered the temple. The clergy go directly into the Sanctuary. The Great Ektenia is said on the Soleas (by the deacon), and the chief celebrant intones the Ecphony: "For unto Thee are due all glory, honor and worship, to the Father. . ." Incensing the people, the priest shouts out: "Christ is risen!" three times, to which the people shout back: "Truly, He is risen!" This procedure is followed after each Little Ektenia during the Kanon.

The clergy, according to custom, sing the first part of each Heirmos at the beginning of an Ode, the singers conclude it. Before each troparion of an Ode, the Refrain is sung: "Christ is risen from the dead." At the conclusion of the last troparion of an Ode, the Refrain is not sung, and the Heirmos is repeated as the Katabasia. The Ninth Ode has its own Refrains.

The chief celebrant does a complete incensing of the temple at the beginning of the Kanon. He carries the triple-candlestick in his left hand and is preceded by the deacon who carries a candle in his left hand. According to established custom, when there is more than one priest, each takes his turn incensing, carrying the triple-candlestick in his left hand. The incensing is done from the Second through the Eighth Odes: The Lesser Incensing is recommended.

The deacon comes out of the Sanctuary through the Royal Doors to say the ektenias, or for the incensing, always carrying a candle in his left hand.

At the conclusion of the 8th Ode, the chief deacon incenses. First, he incenses the Sanctuary, the right side of the Iconostasis, and after the Ecphony, at the Icon of the Theotokos, he sings the Refrain for the 9th Heirmos: **Magnify, O my soul, Christ the Life-giver, Who rose from the grave on the third day.** Then, he incenses the left side of the Iconostasis, priests, people, and the entire temple.

At the conclusion of the Katabasia of the First Ode, as after the Katabasia of each Ode, "Christ is risen. . ." is sung three times. The Little Ektenia is said, and the Ecphony: **For Thine is the Majesty, and Thine are the Kingdom, and the Power,**

and the Glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. The Little Ektenia is said after the Katabasia of each Ode.

After the Third Ode, the Ecphony is: **For Thou art our God, and to Thee we send up glory, to the Father. . .** The Hypakoe is in Tone 4:

> **When they who were with Mary came before the dawn, and found the stone rolled away from the Tomb, they heard the angel say: Why do you seek the Living One among the dead, as if He were man? For He dwells in Light Eternal. Behold the grave wrappings. Go quickly, and proclaim to the world, that the Lord is risen, and has slain death. For He is the Son of God, the salvation of mankind.**

The Ecphony after the Fourth Ode: **For Thou art a good God, and lovest mankind, and to Thee we send up glory, to the Father. . .**

The Ecphony after the Fifth Ode: **For sanctified and glorified is Thy Most-honorable and exceedingly great Name, of the Father. . .**

The Ecphony after the Sixth Ode: **For Thou art the King of the world, and the Saviour of our souls, and to Thee we send up glory, to the Father. . .** The Kontakion is sung in Tone 8: (In the Russian Church it is the custom for the clergy to sing the Kontakion, but the singers sing the Oikos.)

> **Though Thou didst descend into the grave, O Immortal: Yet, Thou didst destroy the power of Hades, and didst rise again as Conqueror, O Christ God! Announcing to the Myrrh-bearing Women, Rejoice! Granting peace to Thy Apostles, and bestowing resurrection upon the fallen.**

The Oikos is also sung in Tone 8:

> **Before the rising of the sun, The Sun, which had once set in the Tomb, was sought by the Myrrh-bearing Women, who came before the dawn, cried one to the other: O friends, come let us anoint the Life-bearing and buried body with aromatic fragrances, the flesh who raised the fallen Adam, which lies in the Tomb. Let us go seek, as did the Wise men, and worship Him. Let us bring myrrh and gifts, to Him Who is bound in a shroud, rather than in swaddling clothes. Let us weep and cry out: Master, arise, granting resurrection to the fallen.**

"Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, One Only Sinless. . ." is sung three times in Tone 6. Also, the following is sung three times in Tone 6:

> **Jesus rose from the grave, as He foretold, He gave us life eternal, and great mercy.**

The Ecphony after the Seventh Ode: **May the Dominion of Thy Kingdom be blessed and most glorified, of the Father, and of the Son. . .**

The Ecphony after the Eighth Ode: **For blessed is Thy Name, and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit; now, and ever, and unto ages of ages.**

After the Ninth Ode: **For all the Powers of Heaven praise Thee, Father, Son and Holy Spirit, and to Thee they send up glory, now, and ever, and unto ages of ages.**

The Exaposteilarion is sung three times:

> **Thou Who art King and Lord, didst sleep in the flesh as mortal. Thou didst rise the third day, raising Adam from corruption, and destroyed death: Pascha incorruptable, salvation of the world.**

The Exaposteilarion is sung by the clergy the first time, and the second and third times, it is sung by the choir(s).

The Ainoi, "Let everything that has breath praise. . ," is sung in Tone 1 and 4 stichera are from the Resurrectional (Sunday) Tone 1, followed by the Stichera of Pascha in Tone 5: Stichos: "Let God arise, and let His enemies be scattered." Sticheron: "The Sacred Pascha is revealed. . ." etc.

The Paschal kiss of joy is ordered to follow the stichera. However, in traditional practice it is done during the singing of the 4th sticheron at the words, "With joy let us embrace one another." The "Rite" consists of the following: The chief celebrant takes the hand Cross, goes to the Soleas and faces the people; on his right stand the other members of the clergy staff, the first holds the Gospel, the others, icons. The clergy approach the chief celebrant, kiss the Cross and kiss him on the lips saying to him: "Christ is risen!" He replies, "Truly He is risen!" After everyone has greeted the chief celebrant, the clergy exchange the kiss among themselves. At the conclusion of the Rite of the Paschal Kiss, the chief celebrant reads the Catechetical Homily of St. John Chrysostom.

At the conclusion of the Homily, the singers sing the Troparion to St. John Chrysostom in Tone 8:

> **Grace, as flame, shining forth from thy mouth illuminated the universe. Thou hast gathered not the silver treasures of this world, but hast revealed to us the exaltation of humility. By thy words thou instructs us, Father John Chrysostom; intercede Christ God the Word, for the salvation of our souls.**

Two ektenias follow: The Ektenia of Fervent Supplication, starting with the petition, "Have mercy on us, O God, according to Thy great mercy. . ;" and, the Ektenia of Askings, "Let us complete our morning. . ." After the Ecphony, "For

Thine it is to show mercy. . ," deacon (or priest): "Wisdom." Singers: "Father, bless!" (or "Master, bless!") Priest: "Blessed is He Who is, Christ our God, always, now and ever, and unto ages of ages." Singers: "Amen. Make firm, O God, the Holy Orthodox Faith and the Orthodox Christians, unto ages of ages." The priest, holding the hand Cross, sings: "Christ is risen from the dead, trampling down death by death." The singers conclude: "And upon those in the tombs bestowing life." (The priest does not say, "Glory to Thee. Christ God. . .") The priest blesses the people with the Cross (without the triple-candlestick) and pronounces the Dismissal:

> **Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life, Christ our True God, through the prayers of His Immaculate Mother, and all saints, have mercy on us and save us, for He is good and loves mankind.**

(This Dismissal is said at every service during Paschal Bright Week.)

The priest follows the Dismissal by blessing the people to the three sides and greeting them with the words: "Christ is risen!" To each of the three blessings, the faithful reply: "Truly He is risen!" The singers sing the Troparion, "Christ is risen. . ." three times, and after the third time, conclude with the following:

> **And He has granted us life eternal, we worship His third-day Resurrection.**

The Polychronion is sung.

The Liturgy

There are some who practice the celebration of the Divine Liturgy at midnight on Christmas, but officiate the Paschal Orthros at Holy Pascha about 10 or 11 P.M. on Saturday and forget about the Divine Liturgy and celebrate it at 9 or 10 in the morning. Such practices pervert the entire theological aspect of Orthodoxy. The earliest possible hour (in relation to the element of time) for the celebration of the Liturgy indicates that the Paschal Liturgy supercedes all other Liturgies in the year since it "breaks the fast" at the earliest possible moment. It is the greatest Feast. The Feast of Feasts, and for that reason the Holy Liturgy concludes all the preparation by ending "all" fasts and permits the True celebration. Thus, any deviation from the established norm that the Paschal Divine Liturgy follow Orthros and Hours, is contrary to the spirit of Orthodoxy.

If conditions warrant a second Liturgy to be celebrated, it too, should be celebrated at an early hour on the Paschal Sunday morning. Since in

many areas the celebration of Paschal Vespers at 4 or 5 o'clock in the afternoon seems to have become a "forgotten service," it has been found that the celebration of Paschal Vespers followed by a Crucession beginning about 11:00 A.M. to be successful.

THE PASCHAL HOURS

After the Polychronion of Orthros, the priest gives the blessing for the singing of the Hours: "Blessed is our God. . ." The singers: "Christ is risen. . ." (thrice). "Having beheld the Resurrection of Christ. . ." (thrice). The Hypakoe, "When they who were with Mary. . ." (once). The Kontakion, "Thou didst descend into the grave. " (once). The Troparion:

> **In the tomb with the body, but in Hell with the soul, as God: in Paradise with the thief, and on the Throne with the Father and the Spirit wast Thou, O Christ, filling all things, Thyself uncircumscribed.**

"Glory. . ,"

> **As the Life-bearer, truly fairer than Paradise and more brilliant than all things of royalty, wast revealed by Thy Tomb, O Christ, the source of our resurrection.**

"Both now. . .Amen." (The Theotokion)

> **Hail, thou who art sanctified, and art the divine abode of the Most High! Through thee, O Theotokos, joy is given to those who call out to thee: Blessed art thou among women, All-Immaculate Lady.**

"Lord, have mercy." (40 times). "Glory. . .both now. . .Amen." "More honorable than the Cherubim. . ." "In the Name of the Lord, father, bless." Priest: "Through the prayers of our holy fathers, O Lord Jesus Christ, have mercy on us." Singers: "Amen." "Christ is risen. . ." (thrice). "Lord, have mercy." (thrice). "Father, bless." The priest chants the Dismissal.

The above is the Third Hour, the Sixth Hour, and before Vespers, it is the Ninth Hour.

During the singing of the Hours, the Prothesis is officiated, and the customary incensing is done. Immediately after the Hours, the Holy Liturgy is celebrated.

PASCHAL HOLY LITURGY

The beginning is customary: Deacon, "Master, bless." Priest: "Blessed is the Kingdom. . ." Singers: "Amen." The priest holds the triple-candlestick in his left hand, the incenser in his right, and the deacon stands opposite him (on the "High Place") with a candle in his left hand. After "Amen," the clergy sing "Christ is risen. . ." three times. The singers then sing "Christ is risen. . ." three times. The clergy sing the first stichos: "Let God arise. . ." The singers sing "Christ is risen. . ." one time. The priest walks to the right side of the Altar, incenses it (the deacon moves opposite him), and they sing the second stichos: "As the smoke vanishes. . ." Singers: "Christ is risen. . ." The priest goes to the High Place and incenses the Altar, and the clergy sing the third stichos: "Let the wicked perish. . ." Singers: "Christ is risen. . ." The priest goes to the left side of the Altar, incenses it, turns and incenses the Altar of Prothesis, and with the deacon, they come out to the Soleas, incense the Icons of the Saviour and the Theotokos in the Iconostasis as they sing the fourth stichos: "This is the day. . ." Singers: "Christ is risen. . ." Clergy: "Glory. . ." Singers: "Christ is risen. . ." Clergy: "Both now. . .Amen." Singers: "Christ is risen. . ." The priest and the deacon turn to incense the people, and the priest shouts to them: "Christ is risen!" three times. Returning to the Altar, the clergy sing: "Christ is risen from the dead, trampling down death by death." Singers: "And upon those in the tombs bestowing life." During the entire Paschal Bright Week the deacon incenses while carrying the candle in his left hand.

The Liturgy of St. John Chrysostom follows. Paschal Antiphons are sung. At the Little Entrance, the deacon (or priest): "Wisdom. Let us attend. Bless the Lord in His temples, the Lord from the sources of Israel." Singers: "Christ is risen. . ." The Hypakoe, "Glory. . .both now. . .Amen." The Kontakion. In place of the Trisagion, "As many as have been baptized. . ." The Epistle is from Acts, Section 1. The Gospel is from St. John, Section 1, and it is read in different languages. During the reading of the Gospel, the large bell is rung. Customarily the bell is struck at the conclusion of each verse of the lection, and, at its conclusion, a short trezvon is rung.

In place of "It is truly meet. . :" "The Angel cried to her. . ." and the 9th Heirmos, "Shine, Shine, O new Jerusalem. . ." The Koinonicon is: "Receive ye the Body of Christ, taste ye of the Fountain of Life. Alleluia. . ." In place of "We have seen the true light. . ," and "Let our mouths be filled. . :" "Christ is risen. . ." It is sung one time in each instance. After the Prayer before the Ambon, the Artos is blessed.

The Artos is placed upon a small table on the Soleas. An incensing is made around the table. The deacon (or priest): "Let us pray to the Lord." The priest reads the prayer for blessing the Artos (from the Euchologion), and, at the conclusion of the prayer, sprinkles the Artos with Holy Water saying: "Blessed and sanctified is this Artos, with the sprinkling of this Holy Water, in the Name of the Father, and the

Son, and the Holy Spirit. Amen." The singers: "Christ is risen. . ."

In place of "Blessed be the Name of the Lord. . ," "Christ is risen. . ." is sung three times. The priest (in place of "Glory to Thee, Christ God. . ."): "Christ is risen from the dead, trampling down death by death." The singers conclude: "And upon those in the tombs bestowing life." The Dismissal, etc., see Orthros.

The Royal Doors, and customarily the Deacon's Doors, remain open the entire Bright Week. They are not closed at any time, not even for the Communion of the clergy. The Royal Doors are closed before the chanting of the Ninth Hour on Saturday of Bright Week.

The Divine Liturgy is sung each day of Bright Week as indicated above, the lections change.

PASCHAL VESPERS

After the singing of the Ninth Hour, the priest(s) vests in all of his sacerdotal vestments, as for the Liturgy. He has the triple-candlestick in his left hand, at the Altar, making the Sign of the Cross with the incenser, gives the blessing: "Blessed is our God. . ." The same procedure is followed as at the Liturgy.

Nothing should be chanted or read at Vespers, everything ought to be sung. The Little Entrance is made with the Holy Gospel. The lection from the Gospel is read by the priest facing the people, Section 65 from St. John.

The Aposticha consists of the Resurrectional stichera of Pascha as sung after the Ainoi at Orthros. Immediately after the last sticheron, "Wisdom." "Father, bless." "Blessed is He. . ." "Amen. Make firm. . ." "Christ is risen. . ." etc., as at Orthros, and the Dismissal. The priest holds the Cross to be kissed.

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During Bright Week, following the Orthros and the First Hour, a Crucession is ordered, however, most practice making the Crucession after Liturgy. The Processional lantern, Cross, Banners, Gospel, Icons of the Resurrection and the Theotokos are carried, and the Paschal Kanon is sung, in its entirety, or the heirmos of each Ode, depending on the time.

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During Bright Week there are the following exceptions at Vespers: The Gospel is not read, hence, the Entrance is made with the incenser. At "Lord, I call. . ," on Monday Tone 3 is sung, on Tuesday Tone 4, on Wednesday Tone 5, on Thursday Tone 6, and on Friday Tone 8. Also, the Great Prokoemenon changes each day.

XXIV

PROKOEMENA – ALLELUARIA – KOINONICA

FROM THE TRIODION

MEAT – FAST SATURDAY

The Prokoemenon in Tone 6: Their souls shall dwell in good things.

Stichos: **Unto Thee, O Lord, have I lifted up my soul.**

Epistle: Cor. 10:23-24. For the Dead: Thess. 4:13-17, (Luke 21:8-9, 25-27, 33-36, and, John 5:24-30.)

Alleluarion in Tone 6: **Blessed are they whom Thou hastchosen and taken, O Lord, and their memory is from generation to generation.**

Stichos: **Their souls shall dwell in good things.**

Koinonicon: **Blessed are they whom Thou hastchosen and taken, O Lord, and their memory is from generation to generation.**

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MEAT – FAST SUNDAY (35th WEEK)

The Prokoemenon in Tone 3: Great is Our Lord, and great is His Power: And of His Wisdom there is no number.

Stichos: **Praise ye the Lord, because psalm is good: To our God be joyful and comely praise.**

Epistle: Cor. 8:8-9:2. (Matt. 25:31-46.)

Alleluarion in Tone 8: **Come let us praise the Lord with joy: let us joyfully sing to God our Saviour.**

Stichos: **Let us come before His presence with thanksgiving; and make a joyful noise to Him with psalms.**

Koinonicon: **Praise ye. . .** and, **Rejoice in the Lord, O ye righteous: Praise becometh the upright.**

CHEESE – FAST SATURDAY (36th WEEK)

The Prokoemenon in Tone 8: (Only one Prokoemenon is used for the "Fathers") **The saints shall rejoice in glory; they shall be joyful in their beds.**

Stichos: **The high praises of God shall be in their mouths: And two-edged swords in their hands.**

Epistle: Rom. 14:19-26, Gal. 5:22-6:2. (Matt. 6:1-13, Matt. 11:27-30.)

Alleluarion in Tone 2: **They that are planted in the House of the Lord shall flourish in the courts of the House of God.**

Stichos: **The righteous shall rejoice in the Lord, and shall put their Hope in Him.**

Koinonicon: **Rejoice in the Lord. . .**

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CHEESE – FAST SUNDAY

The Prokoemenon in Tone 8: Pray ye, and render thanks unto the Lord our God.

Stichos: **In Judea God is known: His Name is great in Israel.**

Epistle: Romans 13:11-14:4. (Matt. 6:14-21.)

Alleluarion in Tone 6: **It is good to give praise to the Lord: And to sing to Thy Name, O Most High.**

Stichos: **To show forth Thy mercy in the morning, and Thy truth in the night.**

Koinonicon: **Praise ye. . .**

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SATURDAYS AND SUNDAYS OF THE HOLY & GREAT TESSARACOST

FIRST SATURDAY IN LENT

The Prokoemenon in Tone 7: The righteous shall rejoice in the Lord, and shall Hope in Him.

Stichos: **Hear my voice, O God, when I make my supplication to Thee.**

Epistle: Heb. 1:1-12 and 2 Tim. 2:1-10 (Mark 2:23-3:5 and, John 15:17-16:2.)

Alleluarion in Tone 4: **The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon.**

Stichos: **Those that are planted in the House of the Lord, shall flourish in the courts of the House of God.**

Koinonicon: **The righteous shall be in everlasting remembrance: He shall not fear the evil hearing. Alleluia, alleluia, alleluia.**

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FIRST SUNDAY IN LENT – ORTHODOXY SUNDAY

The Prokoemenon in Tone 4: **Song of the Fathers: Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy Name for ever.**

Stichos: **For Thou art righteous in all that Thou hast done unto us.**

Epistle: Heb. 11:24-26, 32-12:2 (John 1:43-51.)

Alleluarion in Tone 4: **Moses and Aaron among His priests: and Samuel among them that call upon His Name.**

Stichos: **They called upon the Lord and He heard them.**

Koinonicon: **Praise ye. . .** and, **Rejoice in the Lord. . .**

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SECOND SATURDAY IN LENT

Prokoemenon and Alleluarion for Saturday and the Dead.
Epistle lections: Heb. 3:12-16, and for the Dead, 1, Thes. 4:13-17, (Mark 1:35-44, and, John 5:24-30.)

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SECOND SUNDAY IN LENT
(St. Gregory Palamas)

The Prokoemenon in Tone 5: **Thou, O Lord, shall preserve us and keep us from this generation and forever.**

Stichos: **Save me, O Lord, for there is now no saint.**

And: **The Prokimenon in Tone one: My mouth shall speak of wisdom, and the meditation of my heart understanding.**

Epistle: Heb. 1:10-2:3, and, for the Saint: 7:26-8:2. (Mark 2:1-12, and John 10:9-16.)

Alleluarion for Sunday – See Tone 5.

Koinonicon: **Praise ye. . .** and, **The Righteous shall be. . .**

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THIRD SATURDAY IN LENT

Prokoemenon and Alleluarion for Saturday and the Dead.
Epistle lections: Heb. 10:32-38, and Dead I Thess. 4:13-17. (Mark 2:14-17, John 5:24-30.)

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THIRD SUNDAY IN LENT
(The Holy Cross)

In place of the Trisagion: "Thy Cross. . ."

The Prokoemenon in Tone 6: O Lord, save Thy people and bless Thine inheritance.

Stichos: **Unto Thee will I cry, O Lord, my God: Be not silent to me.**

Epistle: Hebrews 4:14-5:6. (Mark 8:34-9:1.)

Alleluarion in Tone 8: **Remember Thy congregation which Thou hast possessed from the beginning.**

Stichos: **God is our King before ages: He hath wrought salvation in the midst of the earth.**

Koinonicon: **The light of Thy countenance, O Lord, is signed upon us.**

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FOURTH SATURDAY IN LENT

Prokoemenon, etc. for day and for the Dead.
Epistle lections: Heb. 6:9-12, and I Cor. 15:47-57. (Mark 7:31-37, and John 5:24-30.)

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FOURTH SUNDAY IN LENT
(St. John of the Ladder)

Prokoemenon of the Tone for the day and: **The Prokoemenon in Tone 4: The saints shall rejoice in glory: They shall be joyful in their beds.**

Epistle: Heb. 6:13-20, and Eph. 5:9-19. (Mark 9:17-31, and Matt. 4:25-5:12.)

Alleluarion for the Tone and Saint: **They that are planted in the House of the Lord shall flourish in the courts of the House of God.**

Koinonicon: **Praise ye. . .** and, **The Righteous shall be. . .**

FIFTH SATURDAY IN LENT

The Prokoemenon in Tone 3: **Song of the Theotokos: My soul magnifies the Lord, and my spirit rejoices in God my Saviour.**

Stichos: **Because He has regarded the humility of His handmaid: For behold henceforth all generations shall call me blessed.**

Epistle: Heb. 9:24-28, and for the Theotokos, Heb. 9:1-7. (Mark 8:27-31, and Luke 10:38-42, 11:27-28.)

Alleluarion in Tone 8: **Arise O Lord, into Thy resting place, Thou and the Ark, which Thou has sanctified. (Ps. 131: 8, 1)**

Stichos: **O Lord, Remember David: And all his meekness.**

Koinonicon: **I will take the chalice of salvation: And I will call upon the Name of the Lord. Alleluia (3)**

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FIFTH SUNDAY IN LENT
(Mary of Egypt)

Prokoemenon of the day's Tone and **Prokoemenon in Tone 4: God is wonderful in His Saints: The God of Israel. (Ps. 7, 36)**

Epistle lections: Heb. 9:11-14, and: Gal. 3:23-29. (Mark 10:32-45, and Luke 7:36-50.)

Alleluarion of the Tone.

Koinonicon: **Praise ye. . .** and, **The Righteous shall be. . .**

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SIXTH SATURDAY IN LENT
(Lazarus)

In place of Trisagion: "As many as have been baptized."

The Prokoemenon in Tone 3: **The Lord is my light and my salvation: Whom shall I fear? (Ps, 26:1)**

Stichos: **The Lord is the protector of my life: Of whom shall I be afraid?**

Epistle: Heb. 12:28-13:8. (John 11:1-45.)

Alleluarion in Tone 5: **The Lord hath reigned, He is robed in splendor.**

Stichos: **For He hath established the world which shall not be moved. (Ps 92)**

Koinonicon: **Out of the mouth of infants and sucklings Thou has perfected praise. Alleluia, alleluia, alleluia. (Ps, 8:3)**

PALM SUNDAY

Special Antiphons: Ps 114, 115, 117

The Trisagion

The Prokoemenon in Tone 4: **Blessed is He that cometh in the Name of the Lord, the Lord is God, and He hath shone upon us.(Ps.117: 26, 27, 1)**

Stichos: **Give praise to the Lord, for He is good: For His mercy endureth forever.**

Epistle: Phillipians 4:49. (John 12:1-18.)

Alleluarion in Tone 1: **Sing ye to the Lord a new song: Because He hath done wonderful things. (97:1)**

Stichos: **All the ends of the earth have seen the salvation of our God. (97:3)**

Koinonicon: **Blessed is He that cometh in the Name of the Lord, the Lord is God and He hath shone upon us. Alleluia, alleluia, alleluia.**

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HOLY AND GREAT THURSDAY AT LITURGY

The Prokoemenon in Tone 7: **The princes of the people are assembled together against the Lord and His Christ.**

Stichos: **Why have heathens raged: And the people devised vain things?**

Epistle: Cor. 11:23-32.

Alleluarion in Tone 6: **Blessed is he that understandeth concerning the needy and the poor: The Lord will deliver him in the evil day. (Ps 40:1,6,10)**

Stichos: **My enemies have spoken evils against me: When shall he die and his name perish?**

Stichos: **He who ate my bread, hath greatly supplanted me.**

Koinonicon: (Also in place of The Cherubimic Hymn-which is sung twice before The Great Entrance, and once after — and in place of "Let our mouths be. . .")

O Son of God, accept me today as a communicant of Thy Mystic Supper: For I will not speak of Thy mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief will I confess Thee: remember me, O Lord, in Thy Kingdom. Alleluia (3)

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HOLY AND GREAT FRIDAY

At First Hour: *Epistle:* Gal. 4:14-18.

At Third Hour: *Epistle:* Rom. 5:6-11.

At Sixth Hour: *Epistle:* Heb. 2:11-18.

At Ninth Hour: *Epistle:* Heb. 10:19-31.

In the Evening: **The Prokoemenon in Tone 6: They have laid me in the lower pit: In the dark places, and in the shadow of death. (87: 7,1)**

Stichos: **O Lord, the God of my salvation: I have cried in the day and in the night, before Thee.**

Epistle: Cor. 1:18-2:2.

Alleluarion in Tone 5: **Save me O my God: For the waters are come in even unto my soul. (68:1, 21, 24)**

Stichos: **My soul hath expected reproach and misery.**

Stichos: **Let their eyes be darkened that they see not.**

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HOLY AND GREAT SATURDAY

At Orthros, after Great Doxology, **The Prokoemenon in Tone 7: Arise, O Lord God, let Thy hand be exalted: Forget not the poor unto the end. (9:33)**

Stichos: **I will give praise to Thee, O Lord, with my whole heart: I will relate all Thy wonders. (9:2)**

Epistle: Cor. 5:6-8, and Gal. 3:13-14.

Alleluarion in Tone 5: **Let God arise, and let His enemies be scattered: And let them that hate Him flee from before His face. (67:2-3)**

Stichos: **As the smoke vanisheth, so let them vanish: As the wax melteth before the fire.**

Stichos: **So let the wicked perish at the presence of God: And let the just rejoice.**

At the Liturgy: In place of the Trisagion: **"As many as have been bpatised. . ."**

The Prokoemenon in Tone 5: Let all the earth worship Thee and sing to Thee, let it sing to Thy Name, O Most High. (65:4,2)

Stichos: **Shout with joy to God, all the earth: Sing unto His Name.**

Epistle: Romans 6:3-11, after the Epistle: "ALLELUIA" is not sung. See the chapter: "Holy Great Passion Week" of this Typicon.

HOLY AND GREAT PASCHA

"As Many as have. . ." is sung in place of the Trisagion.

The Prokoemenon in Tone 8: **This is the day which the Lord hath made: Let us be glad and rejoice therein (117: 24,1)**

Stichos: **Give praise to the Lord, for He is good: For His mercy endureth forever.**

Epistle: Acts 1:1-8. (John 1:1-17.)

Alleluarion in Tone 4: **Thou, O Lord, hath arisen: Have mercy on Sion. (101, 24,20)**

Stichos: **From heaven the Lord hath looked upon the earth.**

Koinonicon: **Receive ye the Body of Christ, taste ye of the Immortal Fountain of Life. Alleluia (3)**

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PASCHAL MONDAY

The Prokoemenon in Tone 8: **Their sound hath gone forth into all the earth: and their words unto the ends of the world. (18:5)**

Stichos: **The heavens show forth the glory of God: And the firmament declareth the work of His hands.**

Epistle: Acts 1:12-17, 21-26. (John 1:18-28.)

Alleluarion in Tone 1: **The heavens shall confess Thy wonders, O Lord. (88:6,8)**

Stichos: **God is glorified in the assembly of the saints.**

Koinonicon: **Receive ye the Body. . .**

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PASCHAL TUESDAY

The Prokoemenon in Tone 3: **Song of the Theotokos. My soul magnifies the Lord, and my spirit rejoices in God my Saviour.**

Stichos: **Because He has regarded the humility of His handmaid: For, behold, henceforth all generations shall call me blessed.**

Epistle: Acts 2:14-21. (Luke 24:12-35.)

Alleluarion in Tone 8: **Arise, O Lord, into Thy resting place: Thou and the Ark, which Thou hast sanctified. (131: 8,11)**

Stichos: **The Lord hath sworn truth to David, and he will not make it void.**

Koinonicon: **Receive ye the Body of Christ. . .**

PASCHAL WEDNESDAY

The Prokoemenon in Tone 6: **I shall remember Thy name throughout all generations. (44:18, 12)**

Stichos: **Hearken, O Daughter, and see, and incline thy ear.**

Epistle: Acts 2:22-36. (John 1:35-51.)

Alleluarion in Tone 2: **My soul doth magnify the Lord: And my spirit hath rejoiced in God my Saviour. (Luke 1:46-48)**

Stichos: **Because He hath regarded the humility of his handmaid: For behold from henceforth all generations shall call me blessed.**

Koinonicon: **Receive ye the Body of Christ. . .**

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PASCHAL THURSDAY

The Prokoemenon in Tone 3: **Sing praises to our God, sing ye: Sing praises to our King, sing ye.**

Stichos: **Clap your hands, all ye nations, shout unto God with the voice of gladness.**

Epistle: Acts 2:38-43. (John 3:1-15.)

Alleluarion in Tone 4: **With Thy comeliness and Thy beauty set out: Proceed prosperously, and reign. (44:5,8)**

Stichos: **Thou hast loved justice, and hated iniquity.**

Koinonicon: **Receive ye the Body of Christ. . .**

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PASCHAL FRIDAY

The Prokoemenon in Tone 8: **Their sound hath gone forth into all the earth: And their words unto the ends of the world.**

Stichos: **The heavens show forth the glory of God: And the firmament declareth the work of His hands.**

The Prokoemenon in Tone 3: **My soul magnifies the Lord, and my spirit rejoices in God my Saviour.**

Epistle: Acts 3:1-8, and Phillipians 2:5-11. (John 2:12-22.)

Alleluarion in Tone 1: **The heavens shall confess Thy wonders, O Lord.**

Stichos: **God is glorified in the assembly of the saints.**

Stichos: **Hearken, O Daughter, and see, and incline thy ear.**

Koinonicon: **Receive ye the body. . .** and, **I will take the chalice of salvation: And I will call upon the Name of the Lord. Alleluia (thrice).**

PASCHAL SATURDAY

The Prokoemenon in Tone 3: **The Lord is my light and my salvation: Whom shall I fear? (26:1-2)**

Stichos: **The Lord is the protector of my life: Of whom shall I be afraid?**

Epistle: Acts 3:11-16. (John 3:22-33.)

Alleluarion in Tone 5: **The Lord is King: He is robed in splendor.**

Stichos: **For he hath established the world which shall not be moved.**

Koinonicon: **Receive ye the Body. . .**

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ST. THOMAS SUNDAY

The Prokoemenon in Tone 3: **Great is our Lord, and great is His power: And of His wisdom there is no number. (146:5) (1)**

Stichos: **Praise ye the Lord, because psalm is good: To our God be joyful and comely praise.**

Epistle: Acts 5:12-20. (John 20:19-31.)

Alleluarion in Tone 8: **Come, let us rejoice in the Lord, exclaiming unto God our Saviour. (94:1,3)**

Stichos: **For the Lord is a great God, and a great King above all gods.**

Koinonicon: **Praise the Lord, O Jerusalem; praise Thy God, O Sion, Alleluia. (3)**

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Sunday 3: SUNDAY OF THE MYRHHBEARERS

The Prokoemenon in Tone 6: **O Lord, save Thy people and bless Thine inheritance.**

Stichos: **Unto Thee will I cry O Lord, my God: Be not silent to me.**

Epistle: Acts 6:1-7. (Mark 15:43-16:8.)

Alleluarion in Tone 8: **Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. (84:1,11)**

Stichos: **Mercy and truth have met each other: Justice and peace have kissed.**

Koinonicon: **Receive ye the Body. .** and, **Praise ye. . .**

Sunday 4: SUNDAY OF THE PARALYTIC

The Prokoemenon in Tone 1: **Let Thy mercy, O Lord, be upon us, as we have put our hope in Thee.**

Stichos: **Rejoice in the Lord, O ye righteous: Praise becometh the upright.**

Epistle: Acts 9:32-42. (John 5:1-15.)

Alleluarion in Tone 5: **The mercies of the Lord I will sing forever. (88:2,3)**

Stichos: **For Thou has said: Mercy shall be built up forever.**

Koinonicon: **Receive ye the Body. . .** and, **Praise ye the. . .**

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Wednesday: MIDPENTECOST

The Prokoemenon in Tone 3: **Great is our Lord, and great is His Power: And of His Wisdom there is no number. (146:5,1)**

Stichos: **Praise ye the Lord, because Psalm is good: To our God be joyful and comely praise.**

Epistle: Acts 14:6-18. (John 7:14-30.)

Alleluarion in Tone 1: **Remember Thy congregation, which Thou has possessed from the beginning. (73:2,12)**

Stichos: **God is our King before ages: He hath wrought salvation in the midst of the earth.**

Koinonicon: **He that eateth my Flesh, and drinketh my Blood abideth in Me, and I in him, saith the Lord. Alleluia. (3) (Jn. 6:57)**

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Sunday 5: THE SUNDAY OF THE SAMARITAN

The Prokoemenon in Tone 3: **Sing praises to our God, sing ye: Sing praises to our King sing ye. (46:7,2)**

Stichos: **Clap your hands, all ye nations, shout unto God with the voice of gladness.**

Epistle: Acts 11:19-26. (John 4:5-42.)

Alleluarion in Tone 4: **With Thy comeliness, and Thy beauty set out: Proceed prosperously, and reign.**

Stichos: **Thou hast loved justice and hated iniquity.**

Koinonicon: **Receive ye the Body. . .** and, **Praise ye the. . .**

Sunday 6: THE SUNDAY OF THE BLIND

The Prokoemenon in Tone 8: **Pray ye and render thanks unto the Lord our God.**

Stichos: **In Judea God is known: His name is great in Israel.**

Epistle: Acts 16:16-34. (John 9:1-38.)

Alleluia, alleluia, alleluia, in Tone 8: Look Thou upon me and have mercy on me. (118:132,133)

Stichos: **Direct my steps according to Thy word.**

Koinonicon: **Receive ye. . . and, Praise ye the Lord. . .**

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HOLY ASCENSION

(Trisagion)

The Prokoemenon in Tone 7: **Be Thou exalted, O God, above the heavens, and Thy glory over all the earth.**

Stichos: **My heart is ready, O God, my heart is ready: I will sing, and give praise, with my glory.**

Epistle: Acts 1:1-12. (Luke 24:36-53.)

Alleluarion in Tone 2: **God is ascended with jubilee: And the Lord with the sound of trumpet. (46:6,2)**

Stichos: **Clap your hands, all ye nations; shout unto God with the voice of joy.**

Koinonicon: **God is ascended with jubilee: And the Lord with the sound of trumpet. Alleluia (3)**

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Sunday 7: HOLY FATHERS

The Prokoemenon in Tone 4: **Song of the Fathers: Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name forever.**

Stichos: **For Thou art righteous in all that Thou has done unto us.**

Epistle: Acts 20:16-18, 28-36. (John 17:1-13.)

Alleluarion in Tone 1: **The God of gods, the Lord has spoken: And he has called the earth from rising of the sun to its setting. (49:1-5)**

Stichos: **Gather together His saints to Him: Those who have made covenant by sacrifice.**

Koinonicon: **Praise ye the Lord. . . and, Rejoice in the Lord.**

PENTECOST

In place of the Trisagion: "As Many. . ."

The Prokoemenon in Tone 8: **Their sound hath gone forth into all the earth: And their words unto the ends of the world.**

Stichos: **The heavens show forth the glory of God: And the firmament declareth the work of His hands.**

Epistle: Acts 2:1-11. (John 7:37-52, 8:12.)

Alleluarion in Tone 2: **By the Word of the Lord the heavens were established and all the power of them by the spirit of His mouth. (32:6,13)**

Stichos: **The Lord hath looked from heaven: He hath beheld all the sons of men.**

Koinonicon: **Thy good spirit shall lead me into the right land. Alleluia (3) (142:10)**

* * *

Monday, DAY OF THE HOLY SPIRIT

The Trisagion is sung.

The Prokoemenon in Tone 6: **O Lord, save Thy people, and bless Thine inheritance.**

Stichos: **Unto Thee will I cry, O Lord, be not silent to me.**

Epistle: Ephesians 5:9-19. (Matthew 18:10-20.)

Alleluarion in Tone 2: **Have mercy on me, O God, according to Thy great mercy.**

Stichos: **Cast me not away from Thy face: And take not Thy Holy Spirit from me.**

Koinonicon: **Thy good spirit shall lead. . .**

* * *

Sunday 1 after PENTECOST – ALL SAINTS, TONE 8.

The Prokoemenon in Tone 8: **Pray ye and render thanks unto the Lord our God.**

Stichos: **In Judea God is known: His Name is great in Israel.** *And:*
The Prokoemenon in Tone 4: **God is wonderful in His saints: The God of Israel.**

Stichos: **In the churches bless God the Lord, from the fountains of Israel. (67:36,27)**

Epistle: Hebrews 11:33-12:2.(Matthew 10:32-33, 37-38; 19:27-30.)

Alleluarion in Tone 4: **The just cried and the Lord heard them. (33:18,20)**

Stichos: **Many are the afflictions of the just: But out of them all will the Lord deliver them.**

Koinonicon: **Praise ye. . .** and, **Rejoice O ye. . .** (see Saturday)

THE DUODENARY FEASTS AND MINOR FEASTS

SEPTEMBER 1 (Beginning of Church Year)

The Prokoemenon in Tone 3: **Great is our Lord, and great is His Power: And of His Wisdom there is no number. (146:5)**

Stichos: **Praise ye the Lord, because psalm is good: To our God be joyful and comely praise.**

And:

The Prokoemenon in Tone 7: **Precious in the sight of the Lord is the death of His saints. (115:6)**

Epistle: Timothy 2:1-7 and Colossians 3:12-16. (Luke 4:16-22, and, Matt. 11:27-30.)

Alleluarion in Tone 4: **A hymn, O God; becometh Thee in Sion: And a vow shall be paid to Thee in Jerusalem.**

Stichos: **Thou shalt bless the crown of the year in goodness. (64:2,12)** and Ven. **Blessed is the man that feareth the Lord: He shall delight exceedingly in his commandments. (3:1)**

Koinonicon: **Thou shalt bless the crown of the year in goodness,** and, **The righteous shall be. . .**

SEPTEMBER 8: NATIVITY OF THE THEOTOKOS

(See: Wednesday of "Daily" for Prokoemenon, Alleluarion, Koinonikon.)

Epistle: Philippians 2:5-11. (Luke 10:38-42; 11:27-28.)

SEPTEMBER 14: ELEVATION OF THE HOLY CROSS

Antiphons: Psalm 21, Tone 2
Psalm 73, Tone 2
Psalm 98, Tone 1

In place of Trisagion: "Thy Cross. . ."

The Prokoemenon in Tone 7: **Exalt ye the Lord our God: And adore His footstool, for it is holy. (98:5,1)**

Stichos: **The Lord is King, let the people be angry.**

Epistle: Corinthians 1:18-24. (John 19:6-11, 13-20, 25-28, 30-35.)

Alleluarion in Tone 1: **Remember Thy congregation, which Thou has possessed from**

the beginning. (73:2,12)

Stichos: **God is our King before ages: He hath wrought salvation in the midst of the earth.**

Koinonicon: **The light of Thy countenance, O Lord, is signed upon us. Alleluia (3) (4:7)**

OCTOBER 1: PATRONAGE OF THE THEOTOKOS (PROTECTION)

See Wednesday, (Prokoemenon, etc.)

Epistle: Heb. 9:1-7. Acts 9:10-19. (Luke 10:38-42; 11:27-28.)

OCTOBER 26: GREAT MARTYR DEMETRIUS

Regular Prokoemenon in Tone 6, and, **Tone 7: The righteous shall rejoice in the Lord, and shall hope in Him.**

Epistle: 2 Timothy 2:1-10. (John 15:17-16:2.)

Alleluarion in Tone 4: **O God, Thou hast cast us off, and hast destroyed us. (59:3,4)**

Stichos: **Thou hast moved the earth, and hast troubled it: Heal Thou the breaches thereof, for it has been moved: The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon.**

Koinonicon: **Praise ye the Lord. . .** and, **The Righteous. . .**

NOVEMBER 8: COUNCIL OF ARCHANGEL MICHAEL AND ANGELS

See: Monday Prokoemenon, etc.

Epistle: Heb. 2:1-10. (Luke 10:16-21.)

NOVEMBER 21: PRESENTATION OF THEOTOKOS AT TEMPLE

See: Theotokos – Wed. of Daily Prokoemena, etc.

Epistle: Heb. 9:1-7. (Luke Section 54 – 10:38-42; 11:27-28.)

DECEMBER 6: ST. NICHOLAS

See: Tuesday of Daily Prokoemena, Epistle: Hebrews 13:17-21. (Luke 6:17-23.)

SUNDAY OF THE FOREFATHERS

The Prokoemenon in Tone 4: **Song of the Fathers: Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name forever.**

Stichos: **For Thou art righteous in all that Thou has done unto us.**

Epistle: Colossians 3:1-11. (Luke 14:16-24.)

Alleluarion in Tone 4: **Moses and Aaron among His priests; and Samuel among them who call upon His Name.**

Stichos: **They called upon the Lord and He heard them.**

Koinonicon: **Rejoice in the Lord. . .**

SUNDAY OF THE FATHERS

(Sunday before Christmas)

The Prokoemenon same as for "Forefathers"

Epistle: Heb. 11:9-10, 17-23, 32-40. (Matt. 1:1-25.)

Alleluarion in Tone 4: **We have heard, O God, with our ears: Our fathers have declared to us.**

Stichos: **Thou hast saved us from them that afflict us: And has put them to shame that hate us. (43:2,8)**

Koinonicon: **Praise Ye the Lord. . .** and, **Rejoice. . .**

DECEMBER 25: NATIVITY OF CHRIST

Antiphons: Psalm 118 Tone 2
Psalm 111, Tone 2
Psalm 109, Tone 4

"As many as have been baptised" in place of Trisagion.

The Prokoemenon in Tone 8: **Let all the earth worship Thee, and sing to Thee: Let them sing to Thy Name on High.**

Stichos: **Shout unto the Lord, all the earth: Sing unto His Name; give glory to His praise.**

Epistle: Galatians 4:4-7. (Luke 2:1-20.)

Alleluia, alleluia, alleluia in Tone 1: The heavens show forth the glory of God: And the firmament declareth the work of His hands. (18:1,3)

Stichos: **Day to day uttereth speech: And night to night showeth knowledge.**

Koinonicon: **The Lord hath sent redemption unto His people. Alleluia (3)**

JANUARY: SUNDAY BEFORE THEOPHANY

The Sunday Prokoemenon in Tone 6:

Epistle: Timothy 4:5-8. (Mark 1:1-8.)

Alleluarion in Tone 8: **The light of His countenance to shine upon us; and may He have mercy on us. (66:2)**

JANUARY 5: EVE OF THEOPHANY

The Prokoemenon in Tone 3: **The Lord is my light and my salvation: Whom shall I fear?**

Stichos: **The Lord is the protector of my life: Of whom shall I be afraid?**

Epistle: Cor. 9:19-27. If it is not a fast day read I Cor. 10:1-4. (Luke 3:1-18.)

Alleluarion in Tone 6: **My heart hath uttered a good word: I speak my works to the King.**

Stichos: **Thou art beautiful above the sons of men. (44:2,3)**

Koinonicon: **Praise ye. . .**

JANUARY 6: HOLY THEOPHANY

Antiphons: Psalm 113, Tone 1
Psalm 114, Tone 2
Psalm 117, Tone 1

In place of Trisagion: "As many as have. . ."

The Prokoemenon in Tone 4: **Blessed is He that cometh in the Name of the Lord, the Lord is God, and He hath shone upon us.**

Stichos: **Give praise to the Lord, for He is good: For His mercy endureth forever.**

Epistle: Titus 2:11-14, 3:4-7. (Matt. 3:13-17.)

Alleluarion in Tone 4: **Bring to the Lord, O ye children of God: Bring to the Lord the offspring of rams.**

Stichos: **The voice of the Lord is upon the waters: The God of majesty thundereth: The Lord is upon many waters. (28:1-3)**

Koinonicon: **For the Grace of God our Saviour has appeared to all men. Alleluia (3)**

JANUARY 7: SYNAXIS OF ST. JOHN THE BAPTIST

The Prokoemenon is from Tuesday of the Daily Prokoemena

Epistle: Acts 19:1-8. (John 1:29-34.)

Alleluarion in Tone 5: **Light dawns for the just; and gladness for the upright of heart.**

Stichos: **Rejoice, ye just, in the Lord, and give praise to the remembrance of His holiness. (96:11,12)**

Koinonicon: **For the grace of God. . . and, the righteous. . .**

JANUARY 30: THREE SAINTS

See Thursday of "Daily" Prokoemena, Heb. 13:7-16. (Matt. 5:14-19.)

FEBRUARY 2: PRESENTATION OF OUR LORD

The Prokoemenon is from Wednesday of the Daily Prokoemena

Epistle: Heb. 7:1-17. (Luke 2:22-40.)

Alleluarion in Tone 8: **Now dismiss Thy servant in peace, O Lord, according to Thy word.**

Stichos: **A light to the revelation of the Gentiles and the glory of Thy people Israel. (Lk. 2:29,32)**

Koinonicon: **I will take the chalice. . .**

MARCH 25: THE HOLY ANNUNCIATION

The Prokoemenon in Tone 4: Show forth the salvation from day to day of our God. (95:2,1)

Stichos: **Sing unto the Lord a new song: Sing unto the Lord all the earth.**

Epistle: Heb. 2:11-18. (Luke 1:24-38.)

Alleluarion in Tone 6: **He shall come down like rain upon the meadows: And like showers that water the earth. (71:6,17)**

Stichos: **Let His Name be blessed forever: His Name continueth before the sun.**

Koinonicon: **The Lord has chosen Zion: He has chosen it for His dwelling. Alleluia (3).**

JUNE 24: NATIVITY OF ST. JOHN THE BAPTIST

See Tuesday of the Daily Prokoemena.

Epistle: Romans 13:11-14:4. (Luke 1:5-25, 57-68, 76, 80.)

Alleluarion in Tone 3: **Bless the Lord God of Israel, for He visited and giveth redemption to His people.**

Stichos: **And thou, child, shall be called the prophet of the Highest.**

Koinonicon: **The Righteous shall be. . .**

JUNE 29: SS PETER AND PAUL

See Thursday of Daily Prokoemena for everything.

Epistle: 2 Cor. 11:21-12:9. (Matt. 16:13-19.)

JULY 20: PROPHET ELIAS

The Prokoemenon in Tone 4: **Thou art a priest forever according to the Order of Melchisedech. (109:4,1)**

Stichos: **The Lord said to my Lord: Sit Thou at my right hand: Until I make Thy enemies Thy footstool.**

Epistle: James 5:10-20. (Luke 4:22-30.)

Alleluarion in Tone 8: **Moses and Aaron among His priests: And Samuel among them that call upon His Name.**

Koinonicon: **The Righteous shall be had in. . .**

AUGUST 6: THE HOLY TRANSFIGURATION OF OUR LORD

Trisagion:

The Prokoemenon in Tone 4: **O, Lord, how manifold are Thy works: In wisdom hast Thou made them all.**

Stichos: **Bless the Lord, O my soul, O Lord my God, Thou art very great.**

Epistle: 2 Peter 1:10-19. (Matt. 17:1-9.)

Alleluarion in Tone 8: **Thine are the heavens, and Thine is the earth. (88:12,16)**

Stichos: **Blessed is the people that knoweth jubilation.**

Koinonicon: **O Lord, in the light of Thy countenance we shall walk: And in Thy Name we shall rejoice forever. Alleluia.(3) (88:16)**

AUGUST 15: HOLY DORMITION OF THE THEOTOKOS

The Prokoemenon for the Theotokos (see "Daily" Wednesday)

Epistle: Phillipians 2:5-11. (Luke Section 54.)

Alleluarion in Tone 2: **Arise, O Lord, into Thy resting place: Thou and the Ark, which Thou hast sanctified.**

Stichos: **The Lord had sworn truth to David, and he will not make it void.**

Koinonicon: **I will take the chalice of salvation: And I will call upon the Name of the Lord. Alleluia (3)**

AUGUST 29: THE BEHEADING OF ST. JOHN THE BAPTIST

See: Prokoemenon for Tuesday of the "Daily" Prokoemena

Epistle: Acts 13:25-32. (Mark 6:14-30.)

Koinonicon: Same as Tuesday of the "Daily"

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NOTE:

1) *No Alleluarion for Baptism*

2) *One verse for an Alleluarion for Marriage:* Thou, O Lord, shall preserve us and keep us from this generation and forever.

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THE PROKOEMENA AND ALLELUARIA FOR THE SUNDAY EIGHT TONES

Tone 1: **Let Thy Mercy, O Lord, be upon us, as we have put our hope in Thee.**

Stichos: **Rejoice in the Lord, O ye righteous; praise becometh the upright.**

Alleluarion: **God gives me vengeance and subdues the people under me.**

Stichos: **Giving great deliverance to his King, and showing mercy to David His anointed: and to His seed forever.**

Tone 2: The Lord is my strength and my song, and is become my salvation.

Stichos: The Lord chastising has chastised me; but He has not given me ever unto death.

Alleluarion: The Lord hear thee in the day of tribulation: The name of the God of Jacob protect thee.

Stichos: O Lord save the king; and hear us in the day that we shall call upon Thee.

Tone 3: Sing praises to our God, sing ye: Sing praises to our King, sing ye.

Stichos: Clap your hands, all ye nations, shout unto God with the voice of gladness.

Alleluarion: In Thee O Lord, I put my trust, that I be not ashamed forever.

Stichos: Be Thou unto me a God, a Protector, and a house of refuge, to save me.

Tone 4: O Lord, how manifold are Thy works: In wisdom hast Thou made them all.

Stichos: Bless the Lord, O my Soul: O Lord my God, Thou art very great.

Alleluarion: Proceed prosperously and reign: Because of truth and meekness and justice.

Stichos: Thou hast loved justice and hated iniquity.

Tone 5: Thou, O Lord, shall preserve us and keep us from this generation and forever.

Stichos: Save me, O Lord, for there is now no saint.

Alleluarion: Of Thy mercies, O Lord, I will sing forever, I will show forth Thy truth with my mouth to generation and generation.

Stichos: For Thou hast said: Mercy shall be built up forever in the heavens. Thy truth shall be prepared in them.

Tone 6: O Lord, save Thy people and bless Thine inheritance.

Stichos: Unto Thee will I cry, O Lord, my God: Be not silent to me.

Alleluarion: He that dwelleth in the aid of the Most High, shall abide under the shelter of the God of Heaven.

Stichos: He shall say to the Lord: Thou art my Protector and my refuge, my God, in Him will I trust.

Tone 7: The Lord will give strength to His people: The Lord will bless His people with peace.

Stichos: Bring unto the Lord, ye sons of God, bring young rams unto the Lord.

Alleluarion: It is good to give praise to the Lord: And to sing to Thy name O Most High.

Stichos: To show forth Thy mercy in the morning, and Thy truth in the night.

Tone 8: Pray ye, and render thanks unto the Lord, our God.

Stichos: In Judea God is known: His name is great in Israel.

Alleluarion: Come, let us praise the Lord with joy: Let us joyfully sing to God our Saviour.

Stichos: Let us come before His presence with thanksgiving: And make joyful noise to Him with psalms.

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THE WEEKDAY or DAILY PROKOEMENA

MONDAY

The Prokoemenon in Tone 4: Who maketh His angels spirits: His servants a flaming fire.

Stichos: Bless the Lord, O My soul, O Lord my God, Thou art exceedingly great.

Alleluarion: Tone 5: Praise Him, all His angels: Praise Him, all His Hosts.

Stichos: For He spoke and they were made: He commanded, and they were created.

TUESDAY

Tone 7: The righteous shall rejoice in the Lord, and shall hope in Him.

Stichos: Hear my voice, O God, when I make my supplication to Thee.

Alleluarion: Tone 4: The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon.

Stichos: Those that are planted in the house of the Lord, shall flourish in the courts of the house of our God.

WEDNESDAY

Tone 3: Song of the Theotokos. My soul magnifies the Lord, and my spirit rejoices in God my Saviour.

Stichos: **Because He has regardrd the humility of His handmaid: For behold henceforth all generations shall call me blessed.**

Alleluarion: **Tone 8: Hearken O Daughter, and see, and incline thine ear.**

Stichos: **The rich among the people shall entreat Thy countenance.**

THURSDAY

Tone 8: Their sound has gone forth into all the earth: and their words unto the ends of the world.

Stichos: **The heavens show forth the glory of God: And the firmament declares the work of His hands.**

Alleluarion: **Tone 1: The heavens shall confess Thy wonders, O Lord: And Thy truth in the Church of the saints.**

Stichos: **God is glorified in the council of the saints.**

FRIDAY

Tone 7: Exalt the Lord our God; and worship His footstool, for it is holy.

Stichos: **The Lord has reigned, let the people be angry.**

Alleluarion: **Tone 1: Remember Thy congregation which Thou hast possessed from the beginning.**

Stichos: **God is our King before ages: He has wrought salvation in the midst of the earth.**

SATURDAY

Tone 8: Be glad in the Lord, and rejoice ye righteous.

Stichos: **Blessed are they whose iniquities are forgiven: And whose sins are covered.**

(The second Prokoemenon is for the dead, when directed) **Tone 6: Their souls shall dwell in good things.**

Alleluarion: **Tone 4: The righteous cried and the Lord heard them: And delivered them out of all their troubles.**

Stichos: **Many are the afflictions of the righteous; but out of them all will the Lord deliver them.**

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XXV

THE PSALTER

Kathismata 1 consists of Psalms 1, 2, 3, Glory: 4, 5, 6, Glory: 7, 8. Glory.

Kathismata

2: Psalms 9, 10, Glory: 11, 12, 13, Glory: 14, 15, 16. Glory.

3: Psalms 17, Glory: 18, 19, 20, Glory: 21, 22, 23. Glory

4: Psalms 24, 25, 26, Glory: 27, 28, 29, Glory: 30, 31. Glory.

5: Psalms 32, 33, Glory: 34, 35, Glory: 36. Glory.

6: Psalms 37, 38, 39, Glory: 40, 41, 42, Glory: 43, 44, 45. Glory.

7: Psalms 46, 47, 48, Glory: 49, 50, Glory: 51, 52, 53, 54. Glory.

8: Psalms 55, 56, 57, Glory: 58, 59, 60, Glory: 61, 62, 63. Glory.

9: Psalms 64, 65, 66, Glory: 67, Glory: 68, 69. Glory.

10: Psalms 70, 71, Glory: 72, 73, Glory: 74, 75, 76. Glory.

11: Psalms 77, Glory: 78, 79, 80, Glory: 81, 82, 83, 84. Glory.

12: Psalms 85, 86, 87, Glory: 88, Glory: 89, 90. Glory.

13: Psalms 91, 92, 93, Glory: 94, 95, 96, Glory: 97, 98, 99, 100. Glory.

14: Psalms 101, 102, Glory: 103, Glory: 104. Glory.

15: Psalms 105, Glory: 106, Glory: 107, 108. Glory.

16: Psalms 109, 110, 111, Glory: 112, 113, 114, Glory: 115, 116, 117. Glory.

17: Psalm 118. Glory. [v. 1-72, Glory: 73-93, Glory: 94-131, Glory: 132-176. Glory.]

18: Psalms 119, 120, 121, 122, 123, Glory: 124, 125, 126, 127, 128, Glory: 129, 130, 131, 132, 133. Glory.

19: Psalms 134, 135, 136, Glory: 137, 138, 139, Glory: 140, 141, 142. Glory.

20: Psalms 143, 144, Glory: 145, 146, 147, Glory: 148, 149, 150. Glory, Both Now: Alleluia.

Order for reading the Kathismata during the year.

Two Kathismata

ORTHROS

I

1) From St. Thomas Sunday to September 21.
2) December 20 to January 14.
3) Meat Fare and Cheese Fare Sundays

Day	ORTHROS		VESPERS
Sun.	2	3	–
Mon.	4	5	6
Tues.	7	8	9
Wed.	10	11	12
Thur.	13	14	15
Fri.	19	20	18
Sat.	16	17	1

Three Kathismata

II

1) From September 22 to December 20.
2) From January 15 to Prodigal Son Sunday

	ORTHROS			VESPERS
Sun.	2	3	–	–
Mon.	4	5	6	18
Tues.	7	8	9	18
Wed.	10	11	12	18
Thur.	13	14	15	18
Fri.	–	19	20	18
Sat.	–	16	17	1

Three Kathismata for Orthros
One for Hours

III

In 1st, 2nd, 3rd, 4th, & 6th weeks of the Great Fast (Tessaracost).

	ORTHROS			HOURS				VESPERS
Day				1st	3rd	6th	9th	
Sun.	2	3	17	–	–	–	–	18
Mon.	4	5	6	–	7	8	9	18
Tues.	10	11	12	13	14	15	16	18
Wed.	19	20	1	2	3	4	5	18
Thur.	6	7	8	9	10	11	12	18
Fri.	13	14	15	–	19	20	–	18
Sat.	–	16	17	–	–	–	–	1

IV

In the 5th week of the Great Fast. (*)

Day	ORTHROS			HOURS 1st	3rd	6th	9th	VESPE
Sun.	2	3	17	–	–	–	–	–
Mon.	4	5	6	–	7	8	9	1(
Tues.	11	12	13	14	15	16	18	1ᵹ
Wed.	20	1	2	3	4	5	6	7
Thur.	–	8	–	–	9	10	11	12
Fri.	13	14	15	–	19	20	–	18
Sat.	–	16	17	–	–	–	–	1

IVa

(*) Note: If the Feast of the Annunciation falls on Thurs. of 5th week use this table:

Day	ORTHROS			HOURS 1st	3rd	6th	9th	VESPERS
Sun.	2	3	17	–	–	–	–	–
Mon.	4	5	6	7	8	9	10	11
Tues.	–	12	–	–	13	14	15	16
Wed.	19	20	1	2	3	4	5	–
Thur.	6	7	8	9	10	11	12	–
Fri.	13	14	15	–	19	20	–	18
Sat.	–	16	17	–	–	–	–	1

V

During Great Passion Week.

Sun.	–	2	3	–	–	–	–	–
Mon.	4	5	6	–	7	8	–	18
Tue.	9	10	11	–	12	13	–	18
Wed.	14	15	16	–	19	20	–	18
Thur.	–	–	–	–	–	–	–	–
Fri.	–	–	–	–	–	–	–	–
Sat.	–	17	–	–	–	–	–	–

APPENDIX

GLOSSARY OF LITURGICAL TERMS

compiled by Presbyter David F. Abramtsev

The term first is in Church Slavonic, utilizing the system of transliteration employed by SEEJ and many graduate schools.

Agiasma = Hagiasma

Agnec = The Lamb (part of the prosphora stamped IC XC NI KA, taken out during the Proskomedia, later consecrated).

Ad = Hades

Akafist = Acathistos

Alliluja za Upokoj = Reposal Alleluia

Altar' = Bema, Sanctuary

Amvon = Ambo (Ambon)

Ammoreovy stixiry = Ammorian stichera (in honor of the Theotokos; Sunday Vespers at the Kekregarion).

Anagnost = Anagnostes, Reader (see Pričetnik).

Analav = Analavos (part of the Megaloschemos' habit).

Analogij, Naloj = Analogion

Anafema = Anathema

Anafora = Anaphora

Anaxoret, Otšel'nik = Anchorite (n.), Anchoritic (adj.).

Angel'skaja pesn' = Angelic Hymn

"Angel'skij sobor" tropari = Eulogetaria, Resurrectional Eulogetaria

Angel'skij obraz = Angelic Schema

Andreevo stojanie = Andrian Stasis (another name for the Great Kanon of St. Andrew of Crete).

Antidor = Antidoron

Antimins = Antimins, Antimension

Antipasxa = Antipascha, also Thomas Sunday

Antifon = Antiphon

Antifony izobrazitel'nye = Antiphons of the Typica, Typical Antiphons

Antifony kafizm = Antiphons of the Kathismata

Antifony prazdničnye Festal Antiphons

Anfologion, Cvetoslov = Anthologion, Anthology

Aksios = Axios (worthy)

Apokalipsis = Apocalypse

Apokrisiarij = Aposcrisiarius (messenger, ambassador).
Apologija = Apology
Apostata, otstupnik = Apostate
Apostol = Apostle, Book of Epistles
Artos = Artos (Bread blessed at Pascha).
Artofor = Artophore (Tabernacle for Reserved Holy Gifts).
Arxipastyr' = Archpastor, epithet for Bishop
Arxidiakon = Archdeacon (chief Hierodeacon, i.e., deacon in monastic orders).
Arxiepiskop = Archbishop
Arxierej = Bishop, Archierey, Archiereical (adj.)
Arximandrit = Archimandrite
Arxistratig = Archistrategist (chief warrior, epithet for certain Archangels).
Asket = Ascetic (n.), ascetics (pl.), ascetic (adj.)
Askitstvo = Asceticism
Asigkrit = Secretary
Banja pakibytija = Bath of regeneration, of rebirth.
Bdenie = Vigil (*Vsenoščnoe bdenie* = Allnight Vigil).
Bezzakonie = Anomy, iniquity
Bezkrovnaja žertva = Bloodless Sacrifice
Bezmezdniki, bezsrebrenniki = Unmercenaries
Bezmolvnik = Hesychast
Beznevestnaja = Anymphic, unwedded
Bezpiščie = Fasting
Bezplotnyj = Bodiless
Bezplotnyja sily = Bodiless Powers, Hosts
Bilo, klepalo = Semantron
Blagovestnik = Evangelist
Blagoveščenie = Annunciation
Blagoslovenie xlebov = Artoclasia (Blessing of the loaves after the Litany sung at Allnight Vigil).
Blagoslovennaja gramota = Letter of Blessing (permission from the Bishop to build a new temple).
Blagočinnyj = Dean, Rural Dean
Blaženny = Makarismatics (stichera interposed into the Beatitudes on Sundays and certain Feasts).
Bludnyj syn = Prodigal Son
Bog Gospod' = The Theos Kyrios (sung at Orthros).
Bogoglasnik = Theophone (West Rus and Carpatho-Rus book of religious songs).
Bogomater' = Mother of God (epithet of Theotokos).
Bogonačalie = Thearchy, Theocracy
Bogootec = Theopatores

Bogopriimec = Theodochos, God-receiver
Bogorodičen = Theotokion (sing.), Theotokia (pl.)
Bogorodičnaja prosfora = Theotokian prosphora
Bogorodičny otpustitel'nye = Dismissory Theotokia
Bogorodičnyi prazdnik = Theometoric Feast (Feast in honor of the Theotokos).
Bogoslov = Theologian
Bogojavlenie = Theophany (Feast 6 January).
Bogojavlenskaja voda = Theophany Water (The Great Hagiasma).
Brak = Marriage
Belorizec = White-garbed (member of married clergy, secular clergy).
Vaij, nedelja = Palm Sunday
Velikaja ektenija = Great Ektenia, also Great Synaptia; also *Mirnaja ektenija* = The Eirenica.
Velikaja sedmica = Great Week
Velikij vyxod = Great Entrance
Velikij prokimen = Great Prokeimenon (prokoemenon)
Velikij poklon = Great Prostration, Great Metania, or simply, Prostration
Velikoe slavoslovie = Great Doxology
Velikomučenik = Megalomartyr
Veličanie = Megalynarion
Verbnoe voskresenie = Palm Sunday
Verbica, četki = Rosary
Vetxij zavet = Old Covenant
Vecernja, malaja, vsednevnaja, velikaja = Vespers, Small, Daily, Great
Vikarij = Vicar Bishop
Visokos, Visokosnyj god = Leap Year
Vladyčnyj prazdnik = Despotic Feast (Lord's Feast)
Rožd̆estvo Xristovo = Nativity of Christ
Bogojavlenie = Theophany
Preobraženie = Transfiguration
Voznesenie = Ascension
Pjatidesjatnica = Pentecost
Vozdviženie kresta Gospdnja = Cross Elevation
Vodoosvjascenie = Sanctification of Water
Vozvyšenie panagii = Elevation of the Panagia
Vozglas = Ecphony
Vozdux, Aer = Aer
Vozloženie ruk = Laying-on-of hands
Voznošenie = Anaphora
Voi nebesnyja = Heavenly Hosts
Voploščenie = Incarnation

Voskomastix = Ceremastic

"Voskresenie Xristovo = "Anastasin Christou" (Troparion sung after the Orthros Gospel).

Voskresen = Anastasimon (Any Ode or hymn glorifying the Resurrection of Christ and sung on Sunday).

Voskresnyja evangelija = Resurrectional Gospels (Eleven Orthros Gospels).

Vospominanija = Commemorations

Vospriemnik (ca) = Godparent, Sponsors (at Baptism).

Vostočny = Anatolian stichera

Vocerkovlenie = Churching (of a child)

Vratar, Vratnik = Door-keeper, Janitor (Sexton) (of a church).

Vračebnica = Hospital; in spiritual sense: Church.

Vruceleto = Sunday Letter

Vsederžitel' = All-sovereign, Pantocrator

Vsenoščnoe bdenie = Allnight Vigil

Vseednaja sedmica (splošnaja sedmica) = Pamphagy Week, All foods are permitted to be eaten.

Vtorobračie = Digamy

"Vsjakoe dyxanie" = "Pasa pnoia" ("Let every breath").

Vxod = Entrance (Eisodos); Great, Little, Vesper Entrance.

Vxodnaja = Eisodicon

Vynos evangelija = Carriage out of the Gospel

Vynos plaščanicy = Carriage out of the Epitaphion

Vynos Usopšix = Carriage out of the dead

Venec = Crown

Venčanie = Coronation (epithet for marriage).

Venčik = Coronet (placed on forehead of the dead at their burial).

Glavopriklonenie = Cephaloclisis (Bowing of the head).

Glavy markovy = Marcian Chapters

Glavy xramovyja = Temple Chapters

Glas, glasy = Tone(s), Mode(s)

Govenie = Eulavation (Fast, prayer, good deeds, giving alms, in modern sense "Retreat" – ed.).

Govet' = To Eulavate (To prepare oneself reverently to receive the Holy Gifts).

Godiny, godovščiny = Anniversary (on which prayers for the dead are said).

Godovoj krug = Yearly cycle

"Gospodi vozvax" = The Kegragarion; also Ekekraxa (= *"Vozzvax"*).

Gospožin' den' = Lady Day (any feast of the Theotokos, but particularly that of Holy Dormition).

Guba = Sponge

Daronosica = Pyx

Daroxranitel'nica = Artophorion (also *Kovčeg* = Ark, and *Kivot* = Tabernacle).

Dary svjatye = Holy Gifts

Dvunadesjatyj prazdnik = Dodecary Feast (Duodenary Feast, After Pascha, the 12 Great Feasts, ed.).

Dvoebračie = Bigamy

Dvoečenec = Digamist

Dvusvečnik, Dikirij = Dikerion

Devjatiny = The Ennata, The Enneal (ninth -ed., commemoration of the dead).

Devjatičinovnaja prosfora = Prosphora of the Nine Ranks

Devjatyj čas = Ninth Hour

Deisus = Deesis

Demestvennoe penie = Domestical Chant

Desjatina = Tithe

Desjatoslovie = The Decalogue

Diptix, pominanie, sinodik = Diptych

Diskopokrovec = Diskokalymma, Diskos Veil (Discarion Cover -ed.).

Diskos = Diskos (Discarion -ed.)

Differa = Diphtheron (small vestments given those candidates raised to the clergy).

Diakonik = Diaconicon (Sacristy, Another name for Ektenia).

Diakonissa = Deaconess

Diakonskija dveri = Deacon's Doors (technically the southern door of the Iconostasis).

Diakon = Deacon

Diak, D'jaček = Diac (Abbreviation of Deacon), Reader

Diastil, dvoestolpie = Diastyle

Dnevnyj krug = Daily cycle

Dnevnyj svjatyj = Daily Saint

Dnevnyja služby = Daily Offices (the seven offices (services) said each day excluding the Liturgy).

Dobrotoljubie = Philokalia

Dogmatik = Dogmatic(on)

Dogmat = Dogma

Domovladyka = Housemaster

Domostroj = The Economist, House Manager

Družina = Companions (group of fellow-travelers, group of companions who are part of martyrdom of a given saint, or participate in his feasts - ed.).

Dunovenie = Insufflation

Duxovnik = Spiritual Father, Confessor

Duxovnyj reglament = Spiritual Regulation

Duxonosec = Pneumatophore, Spirit-bearer

Duxoritor = Pneumatoritor, Spiritual Ovator

Duševodec = Spiritual Director

Devomater' = Virgin Mother

Devomučenica = Pardenomartyr, Virgin-martyr
Devstvennik = Parthenon, observing virginity, female monastery
Detovodec, Detovoditel' = Pedagogue
Evangelist = Evangelist
Evangelie = Gospel
Evangel'skaja stixira = The Heothinon (see below *stixira evangel'skaja*).
Evxaristija = Eucharist
Edinoverie = Monopistia (Same-belief or same-faith; Those who accept all dogma and teachings of the Orthodox Catholic Church, but preserved the ancient icons, the ancient published books and certain of the rites of pre-Nikon period. -ed.).
Edinoglasno = Unison (in music).
Edinorodnyj = Only begotten
Edinosuščnyj = One-being
Ekzarx = Exarch
Ekzorcist, Zaklinatel' = Exorcist
Ekklisiarx = Ecclesiarch, Sacristan
Eksapostilarij = Exaposteilarion
Eksapsalm = Hexapsalmos
Ektenija = Ektenia, Ectenia
Elej radovanija = Oil of Gladness
Eleopomazanie = Anointment (Rite observed at Orthros, anointment with oil blessed at the Artoclasia, or taken from the candela hanging before the Icon of the Feast celebration).
Eleosvjaščenie, soborovanie = Holy Unction, Prayer-oil
Enkolpij = Encolpion (see *Panagija*).
Epakta = Epact (intercalary days).
Eparx = Eparch (eparchal bishop).
Eparxia = Eparchy, diocese
Epigonatij, palica = Epigonation
Episkop = Bishop (n.), Episcopal (adj.).
Episkopija = Bishopric, Episcopate, (the temple in which the Bishop has his cathedra - ed.).
Episkopstvo = Episcopacy (the spiritual authority of the Bishop - ed.).
Epistolia otpustnaja = Dismissory Epistle
Epitimija = Epitimia (penalty, punishment, penance).
Epitraxil' = Epitrachelion
Evxologij, Trebnik, Potrebnik = Euchalogion
Žezl, Posox, Paterissa = Staff, Crosier, Paterissa
Žezlonosec, Pososnik = Staff-bearer, Crosier-bearer
Žertvennik = Lit. Altar, but usually used to denote the Prothesis.
Žertvennoe vremja = Sacrifical Time. i.e., the time to celebrate the Liturgy.

Zaamvonnaja molitva = Ambo(n) Prayer, Prayer beyond the Ambo.

Zavesa, Katapetasma = Curtain, Veil

Zavet = Covenant

Zagoveny = Shroveday (last day of eating meat).

Zadostojnik = Megalynarion (also, Anti-Axion (Estin) - ed.).

Zadušnaja subbota = Soul Saturday, Ancestral Saturday

Zaklinanie = Exorcism

Zaklinati = Exorcise

Zakonopravil'nik = see *Nomokanon*

Zakradnoj napev = Stealthy Chant (A chant foreign to the Church, taken from anywhere).

Zapadnyja dveri = Western Doors (exterior doors of temple).

Zapasnye Dary = Reserved Gifts

Zapoved' = Epitimia, penalty, (also, directive, mandate, law - ed.).

Zapreščenie = Epitimia, penalty (suspension from Office pending disposition of charges, ed.).

Zapev = Refrain

Zatvornik = see *Anaxoret*

Zautrenja = Orthros

Zakladka Cerkvi = Laying the Foundation of a church. Church-founding.

Začalo = Pericope (division of Scripture appointed for reading). *(Pod zacalo* = In Pericope — to read two pericopes together as one. Also, called "Section").

Začatie = Conception

Zvezdica = Asterisk, Star

Zvonec, zvoncy = (Jingle) Bell (bells sewed on Bishop's vestments).

Zvonnica, kolokol'nja = Belfry, Campanile, Bell-tower (ancient term: *Bil'nica*).

Zvon k dostojno = To ring at the Axion (ringing of bells at the consecration in the Liturgy).

Zelie = Herbs (The Euchologion contains prayers for blessing fragrant herbs for cooking and medicinal purposes).

Zmievidnyj posox = Serpentine Staff

Znamenie krestnoe = Sign of the Cross

Znamenie Pres. Bogorodicy = Sign of the Most-holy Theotokos (a type of icon).

Znamenija (znaki) prazdnikov = Festal Signs

Znamenat' (v kolokol) = To ring for services

Znamennyj napev (raspev) = Znamenny Chant

Zograf = Iconographer, artist

Zodčestvo = Architecture

Zodčij = Architect, stone-mason, carpenter

Zrjačaja Pasxalija = Reference Paschalion

Igumen = Hegumen

Igumenija, Igumen'ja = Hegumeness, Hegumena (nun in charge (head) of woma monastery).

Ierarx = Hierarch

Ierarxija = Hierarchy

Ieraršeskij, Ierarxičeskij = Hierarchical

Ierej = Priest

Ierejstvo = Priesthood

Ierodiakon = Hierodeacon (a Monk — deacon, ed.).

Ieromonax = Hieromonk (a Monk-priest ed.).

Izbavitel' = Redeemer

Izbor'nica = Church, temple

Izobrazitel'ny = The Typica

Izobrazitel'nye Antifony = Typical Antiphons

Ikonostas = Iconostasis

Ikos = Oikos

Iliton = Eliaton (the cloth which serves as a cover for the Antemension, ed.).

Imjarek = N. (the symbol indicating that a name is to be said).

Inok = Monk

Inokinja = Nun

Inočestvo = Monasticism

"I nyne" = "Both now. . ."

Iovileon = Jubilee

Ipakoj = Hypakoe

Ipodiakon = Subdeacon

Ipostas' = Hypostasis

Irmologij = Heirmologion

Irmos = Heirmos (the first "troparion" of a series of troparia in an Ode in a Kanon - ed.).

Isixasty, molčal'niki = Hesychasts

Iskuplenie = Redemption

Ispovedanie = Confession, Profession (of Faith).

Ispoved' = Confession (of sins).

Ispovednik = Confessor (Saint who suffered great torments for Christ's sake but was not martyred).

Ispolati = Eispolate (i.e., to sing Eis Polla Eti).

Iudejskij = Judaic

Kadilo, kadil'nica = Censer, Incenser

Každenie = Censing, Incensing

Kaznodej = Preacher

Kalugernca, kalugernja = Nun, Calogeress

Kaluger = Caloger (an honored monk living in seclusion from the world).

Kalugeropul = Calogeropoul (young monk, novice).

Kalugerskija imena = Calogerian names (names given to monks at their tonsure).

Kamilavka = Camelaukion, Kamelaukion

Kampan = Bell

Kandelabra = Candelabrum (s), Candelabra (pl.).

Kandilo = Candela (vigil lamp - ed.).

Kandilovžigatel' = Lamplighter

Kandija, zvonec, jasak = Kodon (a small bell).

Kanonarx = Kanonarch(os) (lit. he who reads or chants the Kanon).

Kanon, Velikij = Great Kanon (of St. Andrew of Crete).

Kanonik, Kanonnik = Kanonicon

Kanoničeskija knigi = Canonical Books

Kanun, nakanune = Eve

Katavasija = Katabasia (s), Katabasiai (pl.) (the heirmos that is sung at the end of an Ode, or the repeating of the heirmos at the end of an Ode as at Paschal Orthros - ed.).

Katapetasma = Katapetasma, Curtain

Katolikos = Catholicos ('ecumenical' – a patriarch, head of Armenian, Georgian, etc. Churches).

Kacija = Catzion (table incenser with handle rather than chains).

Kafedra = Cathedra

Kafizma = Kathisma (1– Division of the Psalter; 2– Troparion sung after psalms are read. Sometimes termed 'Kathismata' for the "divisions" and 'Kathisma' for the troparia.).

Kelar' = Cellarios, Cellarer (keeper and distributor of monastic supplies - ed.).

Kellija = cell

Kivorij = Ciborium (1– Artophorion or Tabernacle; 2– Baldachin or canopy over the holy Throne).

Kivot, see *Daroxranitel'nica*

Kinonik, Pričasten = Koinonicon (verse sung during Liturgy when the Lamb is prepared for Communion - ed.).

Kirie eleison = Kyrie eleison (sung at ordinations).

Kiot = Icon-case, Kibotion

Kladez' = Well (Euchologion has prayer for blessing).

Klepanie = Striking a bell or semantron

Klir = The clergy (of a particular church).

Klirik = Cleric

Kliros = Cliaros (part of temple where lower clergy, i.e., clerics, readers and singers, stand. There is a right and left cleros. Actually it is the 'choir' in the front part of the temple).

Klobuk = Epicamelaukion, Epirriptar (the black veil fastened to a monastic Kamelaukion or Cucullus).

Ključ granic = Keys of Limitation (35 key letters used to indicate the distance of Pascha from 22 March (O.S.)).

Kolivo, kutija = Kolyba (boiled wheat or rice mixed with honey or sugar, which is brought to the temple in honor of a saint, but more specifically, brought to commemorate the dead - ed.).

Kolenopreklonenie = Kneeling

Kondak = Kontakion

Kopie = Lance

Kormčaja kniga = The Rudder

Kosnvi zvon = Slow ring (prescribed during Tessaracost).

Krasnyja vrata, Cerkovnyja vrata, severnyja dveri = Beautiful Gates, Church Gates. (Doors leading from the Nave into the Narthex).

Krest, napersnyj = Pectoral Cross

Krestitisja ognem = Baptism of Fire

Krestnyj xod = Crucession, to crucess (to make a procession).

Krestobogorodičen = Staurotheotokion

Krestovaja palata, krestovaja cerkov = Cross-church, (a Bishop's private oratory or house chapel).

Krestovoskresen = Stauro-anastasimon

Krestovoskresnyj Kanon = Stauro-anastasic Kanon

Krestoobrazno = Cruciform, Crosswise

Krestopoklonnaja nedelja = Crossveneration Sunday

Križma = Chrism, Chrism-robe (the white cloth or robe in which the child is wrapped at Baptism).

Kropilo = Sprinkler, Rhantister

Kukol', kukul' = Cucull, Cucullus

Kulič = Coullic (round sweet bread brought to church at Pascha to be blessed).

Kumovstvo = Koumparia (spiritual relationship formed by being a godparent).

Lavida, lžica, ložica = Spoon, Communion Spoon

Lavra = Laura (Large monastery, title of rank of monastery).

Lavrskij = Lauric (adj.).

Lampada, kandilo = (1) Candelo (a suspended lamp); (2) Lamp - a candle or lamp carried in procession.

Lampadčik = Lampadary (a candle-bearer or candle-lighter).

Levanidov krest = Lebanese Cross (made of Cedars of Lebanon).

Lestvica = Ladder (1– Epithet of Theotokos, 2– Book written by St. John Climacus).

Lik = (1) Choir; (2) Face, Image; (3) Chorus of Angels

Litija, Litanija = Litany (Prayers which take place in the Narthex or outside the temple during Crucessions; during the Allnight Vigil followed by blessing of the five loaves, and, there are Litanies for the Fallen-asleep.).

Liturgiarij, Služebnik = Liturgicon, Liturgiarion

Malosximnik = Microschemos (Monk of the second degree, i.e., one who has passed from the novice to the monastic - ed.).

Malyj vxod = Little Entrance

Maloe povečerie = Little Aftersupper (Small Aftersupper).

Malyj Trebnik = Abridged Euchologion, Hagiasmatarion

Mandija = Little Schema

Mantija = Mandyas (monastic outer garment which covers entire person, except the head).

Mariino stojanie = Marian Stasis (name of Allnight Vigil of Thurs. and Saturday of 5th week of Tessaracost; sometimes called Andrian Stasis on Thurs. of that week).

Martilog = Martyrology

Masljanaja nedelja, maslenica = Butterweek, Shrovetide, Carnival (week after Meatfast Sunday, often called Pancake Week).

Materodevstvennyj = Motherly-virginal (pertaining to the Theotokos).

Mežđočasie, počasie = Mesorion (lit. between Hours, monastic services which are actually continuation of the Hours - ed.).

Mestobljustitel' = Locum Tenens

Mestnaja ikona, mestnyj obraz = Immovable Icon (icons in the Iconostasis, Saviour, Theotokos, etc. - ed).

Mefimony, mefimon, nefimon = Methemon (another name for Great Aftersupper).

Miro = Chrism

Mironosica, Mironosicy = Myrophoron, Myrophores (sometimes called Myrrh-bearing Women, those who came to anoint Christ in the tomb - ed.).

Miropomazanie = Chrismation, the Mysterion of Chrismation.

Mirotočec, Myrotočivyj = Myrobletes

Mlekopitatel'nica = Galactotrophe (Icon of Theotokos "Nourisher with milk").

Mnogoletie = Polychronion (the "Many Years" sung at the end of Divine services - ed.).

Moleben, Molebnoe penie = Intercession

Molebnik = Intercessional (book by which Intercessions are officiated).

Molitvoslovie = Prayer (lit. collection of prayers - ed.).

Mošči = Relics

Mučenik = Martyr

Mučeničen = Martyricon (sticheron or troparion in honor of a martyr).

Mjasnaja nedelja = Meat week; Creophagy week (week when eating of meat is permitted).

Mjasopustnaja nedelja = Meatfast Sunday

Nabedrennik = Nabedrennik, Epischion (retangular "shield" given to priests as a mark of rank, worn on the right side, later transferred to left side when Epigonation is given - ed.).

Navečerie (prazdnik) = Paramony (of Feasts).

Nakaz = Instruction, Order

Namestnik = Epitopion (like a lieutenant or viceroy or locum tenens or representative who acts in place of the head, as, in major monasteries, the Bishop is normally the "Pastor" of the monastery, but the resident superior is in

fact the active head - ed.).

Narečenie = Horizonation (the appointment and Nomination of a Bishop).

Na slava = Doxastion (that sung after "Glory. . .").

Nastojatel' = The President, Rector, Superior, Pastor (of a monastery); the chief priest (of a Catholicon or parish church).

Načal'nyj psalom = Proemion, Prefatory Psalm

Načal'nyja molitvy = Beginning Prayers

Načertannyj = Branded (an epithet given SS Theodore (27 Dec.) and Theophanes (12 Mar.)).

Neokop = Neocorus (li. 'temple-keeper' one who cares for the cleanliness of the church, sexton).

Nenevestnaja = Unwedded, Unbrided

Neporočny = The Amomos (sung at Sunday Orthros; Psalm 118 (Kathismata 17)).

Neporočny tropari = Amomic Troparia, Necrosimic Eulogetaria (sung at burials following the Amomos).

Nerukotvorennyj obraz = Icon 'not made with hand;' Acheiropoietos Icon

Novaja nedelja, nedelja obnovlenija = New Sunday, (the first Sunday after Pascha; also known as Antipascha and Thomas Sunday).

Novonačal'nye, poslušniki = Probationers (in monasticism).

Novoprosveščennyj = Newly-enlightened

Novosaždenij = Neophyte

Obvyjnik = Epitrachelion

Obixod = Roundel (a noted eccles. book); obichod

Oblačenie = Vestments; the vesting of a Bishop

Oblivancy = Affusionists (those who baptise by the method of Affusion on Infusion, rather than by Immersion).

Obnovlenie = Encainia, Renovation (dedication, consecration). (1) Commemoration of the Renovation (i.e.,) consecration of the church of the Resurrection of Christ in Jerusalem on 13 September; (2) the consecration of a new temple using the service of the Encainia in the Euchologion; (3) New Sunday.

Obručenija = (1) The Betrothal (the first part of the marriage acolouth); (2) the betrothal of the great and Angelical Habit (Megaloschemos).

Obrjad = (1) Rite, (2) Ceremony, Ritual

Obxoždenie = Circumambulation (around the Font, the Altar at ordinations, the temple at consecration or crucessions, at burial of a Bishop, the Tetrapodion at Coronation).

Obednica = (lit. 'little dinner') The Typica (in common language given this epithet because the Liturgy is celebrated before dinner).

Oglašenie, Naglašenie = (1) Catechesis (instruction in the truths of the Faith); (2) Readings after the Great Doxology during Orthros; (3) Publication, Announcement; (4) The ecclesiastical rite called "The making of a Catechumen," which precedes Baptism.

Odigitrija = Hodegetria (lit. 'Guide in the way') (1) An icon of the Theotokos;

(2) Stichera and a Kanon to the Theotokos by this name.

Odikon = Hodicon (An antimension given to a priest going on a far journey by a Bishop).

Oklada = Encasement (the metallic, precious-stone encrusted, covers and mountings on Gospels and icons).

Oklička, oglašenie = Banns (public notice given in church of an intended marriage, in order that those who know of any impediment thereto may lodge objections).

Okroplenie = Sprinkling, Aspersion (with blessed water).

Oktoix = Octoechos

Omofor, omoforij, nadramenia = Omophorion (vestment belonging exclusively to a Bishop).

Opleč'enie, opleč'e = Shoulder-piece (the top part of a vestment lying on the shoulder which differs from the body of the vestment by color, or is enclosed by galloon).

Orar' = Orarion (the long, ribbon-like vestment of subdeacons, deacons, Protodeacons and Archdeacons).

Orlejščik = Aetothet (server who spreads the Aetos under the Bishop's feet during Divine Service).

Orlec = Aetos, Eaglet

Osanna = Hosanna (Hebrew word meaning, "He has saved, or helped," or "Save! Help! Preserve!" — left untranslated).

Osvjaščenie = Sanctification, Consecration, Hallowing (the action of dedicating or setting something apart as holy and for sacred use by invoking the sanctifying Grace of the Holy Spirit).

Osvjaščennyj = Sanctified an epithet of certain sainted monks in Holy Orders; especially, St. Sabbas the Sanctified, 5 December; St. Theodore the Sanctified, 16 May).

Osmyj den' = Eighth Day (sanctified by Christ's Circumcision and Resurrection, many of the Church's mysteries are connected with the eighth day, i.e., naming of a child; washing of Chrism, removal of crowns, etc.).

Otdanie poklonov = Apodosis of Metanias (the ending of making Great Prostrations or Metanias after Vespers of Great Wed.).

Otdanie prazdnika = Apodosis (the expiry of a Feast, the final day of a Festal Metheortos).

Otlučenie = Exclusion, Cutting off, Excommunication, Anathematization.

Otpust = Apolysis, Dismission, Dismissal

Otpustitel'nyj tropar' = Apolytikion (s), Apolytikia (pl.).

Otpustitel'nye kondaki i bogorodičny = Dismissory Kontakia and Theotokia.

Otpevanie, otpev = Apopsallon (lit. 'the conclusion of singing,' 'the conclusion of ecclesiastical services' 'to sing of someone.' The Burial Acolouth).

Otstupka = Regression (falling back in the weekday Gospel readings when all the appointed readings have been read; repeating some of the last readings).

Otxodnaja = Exodion (Kanon and prayers read by the priest at the exodus of the soul from the body).

Palica = Rod, staff, the triangular vestment worn by Bishops, Archpriests.

Pamjatar', pamjatcja, pomjanik, diptix = Remembrancer (a booklet containing the names of deceased who are commemorated at the Proskomedia and Pannychis).

Panagija, Nanedrennik = Panagia, Encolpion ((1) a round, oval or other shape icon or medallion, worn on the breast by a Bishop and certain Archimandrites. The icon usually is of the Theotokos, but may be of the Saviour; (2) Panagia – a Prosphoron which is elevated at a special service in honor of the Allholy (Panagia) Theotokos).

Panagjur, panigir = Panegyris (a religious anniversary, a Patronal or Dedication anniversary feast).

Panigirik, panigurik = Panegyric (1– a speech or homily in praise of a saint or noted person; (2) A Eulogy, laudation of the deceased).

Panixida, Parastas = Pannychis (an intercession for the deceased), Parastasis (otherwise called the Great Pannychis; it contains the Great Ektenia, the 17th Kathismata and the full Kanon).

Papert' (Russ. vnešnij pritvor) = Exonarthes

Papoloma = Paploma (shroud put over the bodies of the deceased).

Paraekklisiarx = Paraecclesiarch, Lamplighter

Paraklis, Paraklisis = Paraclesis (intercessory Kanons to the Theotokos, there being two so-called: The Little Kanon by Monk Theosterictos and the Great Kanon by Emperor Theodore II Ducas Lascaris).

Paraklitik = Paracleticon (the epithet used by some for the Octoechos, the latter term being reserved for the Sunday matter only).

Paramandija, Paramand, Paraman = Paramandy, Paramandyas (part of the monastic habit).

Paramonar' (Russ. Ponomar') = Paramonar (a cleric or verger whose duty is to take care of the interior of the church, to act as server, prepare everything for the services, light and put out candles, and ring the bells. He is also called 'lampadčik', 'klirik,' etc.).

Paremija, parimija = Paroemia, Paremia (readings taken from the Old Covenant used liturgically, especially at Vespers).

Parusia = Parousia (1– a solemn celebration of the liturgy by a Bishop with the concelebration of many Sacred Ministers and clerics; 2– Among certain Serbs a special commemoration of the dead).

Passija (from Lat. 'Passio') = Passion (an acolouth, an amplified Aftersupper, officiated on the first four Fridays in Tessaracost during which the passion is read from the Gospels and certain hymns of Great Week are sung).

Pastva = Flock (parishioners under the spiritual care and direction of a Pastor of the Church).

Pastoforij = Pastophory (the space on both sides of the Bema, to the right is the Diaconicon, to the left the Prothesis).

Pastyr' = Pastor, Shepherd of souls (Orthodox Catholic priest); *Pastor* (Protestant

minister).

Pascha = Pascha (Christian Feast of Feasts); Passover (Hebrew Feast).

Paskal'naja sedmica = Paschal Week

Paterik = Patericon (a book containing the lives of the Holy Fathers which the Typicon directs to be read between services, particularly during meals in monasteries).

Patriarxia = Patriarchate (the Cathedral of a Patriarch where his cathedra and residence are located); Patriarchy (the government of the Church by a Patriarch).

Patriarx = Patriarch (the title of the highest Bishop in the Church).

Pelena = (lit. 'swaddling') = (1) Altar Covering (a square piece of cloth with a Cross sewn to it, used to cover the Holy Altar, and Prothesis when not in use.); (2) Covering (used to spread under sacred appointments.); (3) Shroud (used in ancient times to wrap the bodies of the dead).

Pervenstvovati = (1) To have the Primacy, to be Primate; (2) to take first place in Divine Service, be President or Chief Celebrant; (3) to have priority or take precedence; (4) to be chairman.

Pervoverxovnyj = Protocoryphaic (epithet of the Holy Apostles Peter and Paul, 29 June).

Povečerie, maloe, velikoe = Aftersupper, Small (sometimes — 'Little'), Great Aftersupper

Podoben = Prosomoion (a sticheron or other hymn, which bears this title indicates that it is similar to another sticheron (whose first words are given) either by content, or measure, or tone. It is always in the same tone or mode of the one setting the example — except in case of certain Exaposteilaria.).

Pokrovy = Kalymma (Covers — Veils); Discarion Cover = Diskokalymma; Poterion Veil (Cover) = Kalymma

Polielej = Polyeleos (lit. much merciful) excerpts from Psalms 134 and 135, incensing takes place during the singing).

Polunoščnica, vsednevnaja, subbotnaja, voskresnaja = Mesonyctics, Daily, Saturday, Sunday

Poprazdnstvo = Metheortos (s), Metheortia (pl.) (days following a feast).

Potir = Poterion, Chalice

Prednačinatel'nyj psalom = Proemion or Prefatory Psalm 103 of Vespers

Prepolovenie Pjatidesjatnicy = Mesopentecost, Midpentecost

Predprazdnstvo = Proheortion (the day or days preceding a Despotic or Theometoric feasts).

Predstojatel' = President, Chief Celebrant, Presiding Bishop or Priest

Prokimen = Prokeimenon (also, Prokoemenon) (lit. 'lying ahead' — the stichoi taken almost exclusively from the Psalms, and which generally precede readings from the Old Testament (Paroemia) or New Testament (from the Apostle).

Prositel'naja Ektenija = Ectenia of Askings

Proskomidija = Proskomedia, Prothesis

Prosfora = Prosphoron (ra) ('Altar bread').

Psaltir s posledovaniem; rjadovoj = Psalter with Acolouths, or Acolouthic Psalter;

Sequential Psalter, i.e., that of the sequence, following in order.

Rjadovoj glas = Sequential Tone (the Tone or mode of the week).

Ravnoapostol'nyj = Equapostolic

Radonica = Commemoration of the dead after the Bright Week, on Monday or Tuesday of the week after Thomas Sunday.

Samopesno, samoglasen = Automelon (a sticheron or troparion which sets its own Tone, mode or melody and content without regard to a Prosomoion. Also called Idiomelon).

Samopodoben = Autoomoion (a small number of hymns written after a pattern but have among themselves some similarity and even verbal repitition by beginning or ending with the same words (see Aposticha of Great Vespers, 14 September).

Svete Tixij = "Phos Hilarion" (sung during Vespers after the Ecphony "Wisdom! Attend!" during the Entrance – "Gladsome Light. . .").

Svetilen = Photogogicon (sticheron at Orthros, originally read at point in Orthros when the dawn's light appeared).

Svetil'ničnyja molitvy = Lychnicon, or Lamplighting Prayers (seven prayers at beginning of Vespers said by priest).

Svjat Gospod' = "Agios Kyrios" (a stichos (Holy is the Lord) sung at Orthros according to the Tone of the Octoechos on Sundays).

Svjaščenodejstvie = Hierurgy, Hierurgize

Sedalen = Kathisma (troparia sung before readings. It is usually permitted to sit during their singing (but not always).

Soveršat' litugiju = To celebrate the Liturgy

"Spodobi Gospodi" = "Kataxioson Kyrie" ("Make us worthy, Lord, to keep us this night. . .").

Stat'ja = Stasis (a division of a Kathismata; there are three stases in each Kathismata, each concluding with a "Glory. . .").

Stepenny Antifony = The Anabathmoi

Stix = Stichos (verse).

Stixira = Sticheron (s), stichera (pl.).

Stichera evangel'skaja, stichera utrennaja, utrennyj samoglasen, eofinon = The Heothinon (this sticheron is the Doxasticon, i.e., sung after "Glory. . ," of the Ainoi. On Sundays it is integrally connected with the Orthros Gospel and there are eleven of these automela).

Stixiri na stixovne = Aposticha

Stixiri Anatolievy (Vostočnye) = Anatoleon; Anatolia (or 'Eastern') stichera (so-called because written by Anatolius; called 'Eastern because the name means 'eastern' in Greek).

Stixoslovie = Stichologia

Strastnaja sedmica = Passion Week

Sugubaja Ektenija = Ektenia of Fervent Supplication (also called "Triskyriac").

Syropustnaja nedelja = Cheesefast Sunday

Tainstvo = Mysterion (s), Mysteries or Mysteria (pl.).

Tetroevangelie = Tetraevangel (reading from the Gospels at the Hours from the week before Palm Sunday).

Tipikon = Typicon

Toržestvennost' = Solemnity

Trebnik = Euchologion

Triedinyj Bog = Triune God

Tripesnec = Tiode (a Kanon composed of three Odes, sung on weekdays of Tessaracost).

Trisvjatoe = Trisagion

Troičen = Triadicon

Tropar proročestva = Prophetic troparion, Troparion of Prophesy (sung after the Theotokion at Tessaracostal Hours before the reading of the Paroemia).

Tropari "Angel'skij sobor" = The Eulogetaria (sung on Sundays after the Polyeleos at Orthros unless a Despotic feast occurs).

Ukazanija, bogosluzebnye = Liturgical Directives

Ustav = (1) Constitution, (2) Another Russian term for Typicon, (3) Rubrics

Utrennija molitvy = Orthros Prayers (twelve prayers read by the priest during the Hexapsalmos).

Utrenja, neprazdničnaja - Nonfestal Orthros

Utrenja so slavosloviem = Orthros with Doxology

Itrenja s polieleem = Orthros with Polyeleos

Untrenja Pasxal'naja = Paschal Orthros

Fimiam = Incense

Xvalitny = The Ainoi ("Praise" stichera sung at Orthros after the Kanon).

Xeruvimskaja = Cherubicon

Cvetnaja triod', Pentikostaria = Pentecostarion

Celovati = To greet

Celomudrie = Sobriety, modesty

Časoslov = Horologion

Časy, obycnye = (Ordinary) Hours

Časy, velikopostnye = Tessaracostal Hours

Časy, Carskie = Royal Hours

Časy, Pasxal'nye = Paschal Hours

"Čestnejšaja" = "More honorable" (a stichos composed in honor of the Theotokos, which begins: "More honorable than the Cherubim. . ." From this stichos the 9th Ode of the Kanon is called "More honorable.").

Četyredesjatnica = Tessaracost, Quadragesima, (also, Great Fast, Great Lent).

Činovnik = Archieraticon

Šestopsalmie = Hexapsalmos, Six-psalms (Psalms 3, 37, 62, 87, 102, 142, read near the start of Orthros).

Šesteričnaja služba = Sextuple service (the commemoration of a saint where the Typicon orders six stichera at "Lord, I call. . ." at Vespers; a Minor feast).